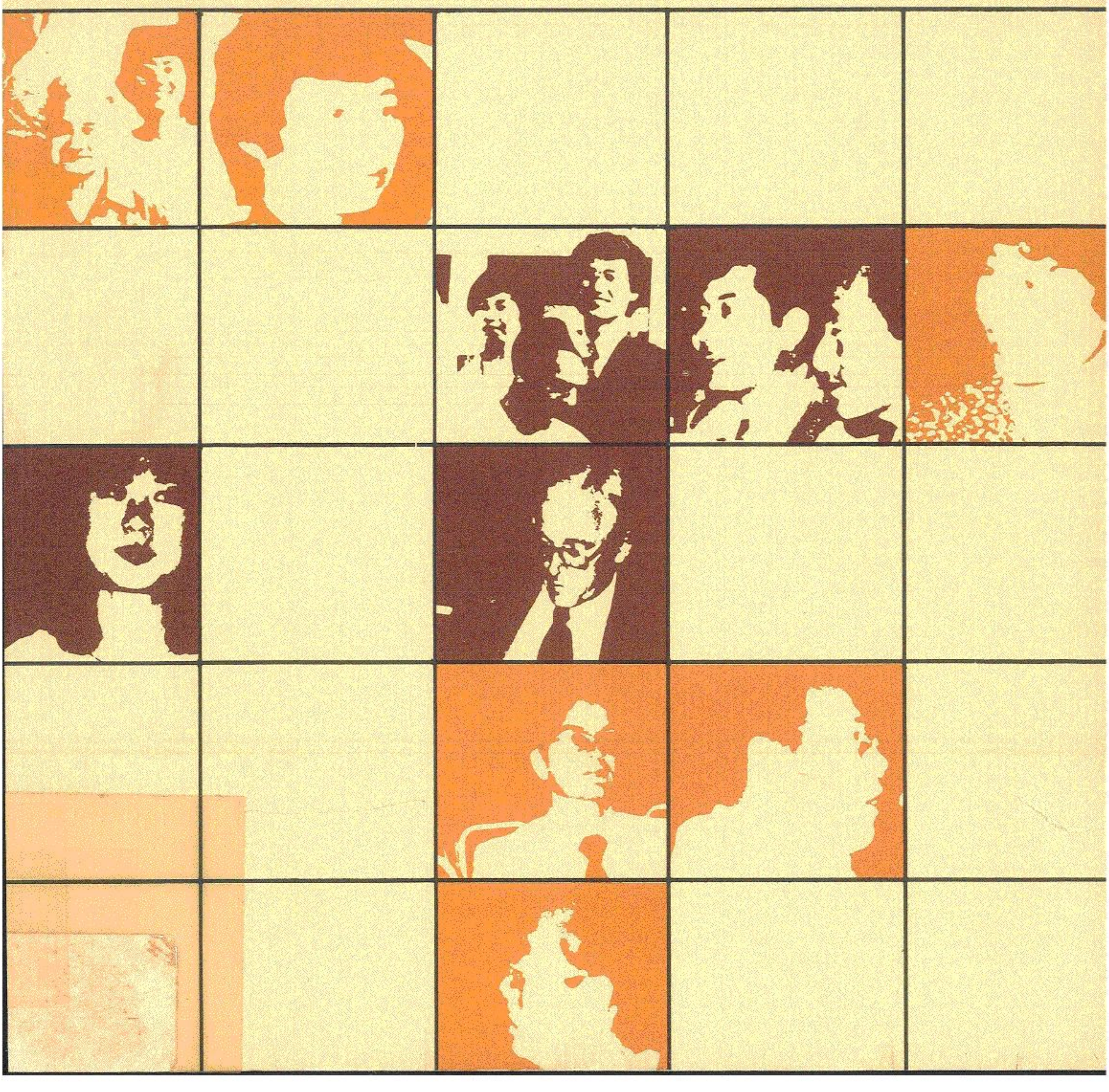
An International
East-West Center
Alumni
Reunion Convention
and Symposium

Seoul, Korea August 2-6, 1979

PROCEEDINGS



An International East-West Center Alumni Reunion Convention and Symposium

Dates:	August 2–6, 1979
Places:	Hyatt Regency Seoul (Opening Day) Hankuk University of Foreign Studies, Seoul, Korea
Hosted by:	The East-West Center Alumni Association of Korea The Korean-American Educational Commission Hankuk University of Foreign Studies The East-West Center Alumni Office
Supported by:	Hankuk University of Foreign Studies Ministry of Education, Republic of Korea The International Cultural Society of Korea

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EAST-WEST CENTER
HONOLULU, HAWAII

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OPENING ADDRESS

Dr. Myong-Seok Park
President
East-West Center Alumni Association of Korea

DISTINGUISHED GUESTS OF HONOR AND MY FRIENDS:

I would like to express my special thanks and sincere appreciation to you all for your participation in this historic meeting in honor of the East-West Center's Alumni Reunion Convention and Symposium.

On behalf of the Korean Alumni of the East-West Center, I would like to extend my warmest aloha to you all, especially those of you from outside of Korea, and my hearty mahalo for coming so far to attend this convention.

Now at this moment of reunion with you all, I feel I have so much to say that I don't know where to begin. Many years have passed by since we bid an unwilling farewell to one another at the East-West Center where we shared our warm friendship, exchanging our ideas and dreams. But now, longing for those past years of friendship has brought us together here again today.

Of the many things we cherish among our memories, truly none is so dearly thought of, so never-to-be-forgotten as those days we spent together at the East-West Center. Even for a moment we have never forgotten the kindness and devotion that the faculty and staff of the Center has shown us. It was not until we had gone to a mainland university after our years of study at the Center that we realized that the East-West Center had eventually become our second home. Away from the Center, we felt as if we had been thrown into a dangerous world, helpless and unprotected. The lapse of time year after year since we got back to our respective homes has never diminished the fact that the East-West Center is our second home around which cluster our happy memories and reminiscences.

Since 1960 when the East-West Center was established in Hawaii by the United States Congress as a National Educational Institution with multinational programs, it has so far turned out 25,000 specialists playing vital roles in all of the major segments of human endeavour and scholarship the world over. It fills me with pride to know that everyone of you is indispensible in the field where he is working, and has already made significant contributions in building his own nation. Within the Center's short span of history, we East-West Center alumni have continued to grow. We can say that what we have lost in flowers we will more than gain in fruits.

Since the inception of the Center's program in 1960, the East-West Center has promoted better relations and understanding among the nations of Asia and the Pacific and the United States through cooperative study, training and research. In a rapidly shrinking world such as ours, the Center has contributed greatly to bridging cultural gaps between East and West.

I do hope the convention theme of today, "Understanding East and West" will help bring the peoples of the world closer together not only geographically but also psychologically. I am sure this symposium will provide opportunities for us to deepen and enrich our knowledge in specific fields and also to widen our intellectual horizons beyond the confines of our specialties. This symposium will also enable us to come into more direct touch with the pulse of international life and recent trends in international scholarship.

With a deep feeling of gratitude, I would like to extend my special thanks to Dr. Wan-Bok Choi, President of Hankuk University of Foreign Studies and Dr. Heung Bae Kim, Chairman of the Board of Trustees of the same university for making this convention possible. I should also like to express my sincere appreciation and thanks to the Minister of Education, Dr. Chan Hyun Pak for rendering support to our symposium. Personally, I would like to give my heart-felt thanks and appreciation to Mr. Jai-Ho Yoo, who came here from Hawaii to help us prepare for the convention, and for the enormous and unfailing assistance he had given in spite of his father's demise three days after he arrived. Finally I wish to express my sincere thanks to our Korean Alumni Convention Committee members. Without their enthusiasm and devotion, the implementation of our convention would not have been possible.

But most importantly, I wish to extend my most cordial and warmest welcome to you, who in your concern and enthusiasm have come from so far to participate in this convention, to you my highly esteemed friends and colleagues from over twenty nations. Our Korean alumni will do their best to make your stay here as worthwhile and as memorable as possible. Your presence contributes so much to the international caliber and scholarship of our convention, assuring it of every success. Our sincere thanks to you again.

FORWARD

Jai-Ho Yoo
Alumni Officer

The International East-West Center Alumni Reunion Convention and Symposium was held in Seoul from August 2-6, 1979, under the auspices of the East-West Center Alumni Association of Korea with assistance from the Hankuk University of Foreign Studies. This Convention, first ever to held outside the United States, was attended by more than 250 alumni from 11 countries. The main theme was "Understanding East and West Through Area Studies in Politics, Economics, History, Sociology, Literature, and Languages."

Participants at the opening ceremony included Chan-Hyun Park, Korean Minister of Education; Duck-Woo Nam, special assistant to the President for Economic Affairs; Wan-Bok Choi, president of Hankuk University of Foreign Studies; Everett Kleinjans, president of the East-West Center; William H. Gleysteen, U.S. Ambassador to Korea; and Myong-seok Park, president of the EWC Alumni Association of Korea.

The Convention/Symposium featured the presentation, by alumni of eighteen research papers on politics, economics, history, sociology, literature, and languages. Each forum was well attended, with discussion following each presentation. "The discussion was very stimulating because there were so many cultures being represented," said Marie Strazar, an alumna in history (1965-67). "It was great meeting the people, especially the Koreans, whom I met as a student in the sixties."

Dinners were hosted by Korea's Minister of Education, Minister of Culture and Information, and chairman of the Hyundai Business Group, Ju-yung Chung. Participants, after winding up the two-day symposium, departed on a three-day tour of the historical sites of Korean industrial complexes, the Korean Folk Village, Panmunjom, and the Demilitarized Zone in order to have a better understanding of Korea by witnessing its real features. Alumni from the other countries had a rare opportunity to meet outside the United States with their colleagues and enjoy Korean hospitality.

Assistance for Convention arrangements was offered by the Hankuk University of Foreign Studies, the Ministry of Education, and the International Society of Korea. Korean alumni raised $5,000 to host the Convention. Special thanks are due to the Korean Alumni Association, chaired by Dr. Myong-seok Park, for its all-out effort in making the Convention a great success.

Finally, I hope that these convention proceedings will serve as an avenue for unhancing East-West understanding among people of the East and the West, and for continuing the mutually beneficial relationship between the Center and its alumni.

WELCOME ADDRESS

Dr. Wan-Bok Choi
President
Hankuk University of Foreign Studies

His Excellency Dr. Pak, Chan-Hyun, Minister of Education, Dr. Everett Kleinjans, President of the East-West Center, His Excellency Dr. Nam Duck Woo, Special Assistant to the President for Economic Affairs, His Excellency William H. Gleysteen, American Ambassador to Korea, Distinguished Guests, and Ladies and Gentlemen:

It is very fortunate for Hankuk University of Foreign Studies to host this great meeting this week. It is fortunate not only because the University puts its highest emphasis upon the very goal of this meeting - namely, better understanding between the East and the West, but also because this is the very moment of Korean history that we Koreans will look forward to a new decade in the East-West relations with more confidence based upon our experiences and achievements.

As some of you already know, the East-West contacts date back as far as history goes. Yet more meaningful encounters began from the days of Marco Polo in the thirteenth century. It was the time when the Mongols were at the pinnacle of their power, and Marco Polo introduced to the Europeans about Cathay in a grand scale. He did not mention anything about Korea. But this initial contact between the East and the West had left quite a significant imprint, though indirectly, in Korean history. Based on the knowledge of the world available in China at the time, four Koreans prepared an excellent piece of a world map in 1402. Including about one hundred place-names of Europe and thirty-five of Africa, this was the best of its kind at the time. Nevertheless, this map of the world failed to change the Koreans' view of the world. The Western impact was not sufficient and the Koreans did not show any meaningful response to it.

More interesting would be the second round of the East-West contacts that occurred in the seventeenth and eighteenth centuries, largely through the efforts of the Jesuits in China. Matteo Ricci and his followers tried hard to introduce new ideas of Christianity and of Western sciences. The missionaries' idealized picture of China had a remarkable influence on the Western intellectuals of the eighteenth century, including Voltaire and Leibniz. From the Chinese political system they found an idealized kingdom of benevolence in place of the despotic dominance in Europe.

A parallel development occurred in Korea in the 18th century. In 1697, about fifty years after the death of Galilei Galileo, Kim Sok-Mun of the Yi Dynasty of Korea completed his Yoghak-Dohae (Explanatory Diagrams of Science of Divinations). Comprising 127,200 words and 44 big celestial maps, the work attempted to prove the fact that "the Earth is moving, not the celestial body." He wrote in his book, I quote, "night and day turn not because heavenly bodies revolve around the earth, but because the earth revolves; it is exactly like one, aboard a moving boat, he cannot perceive his own moving but feels as if the mountains and hills on each side are moving." (Chapter 8, Line 13). It was a bold, revolutionary theory, yet it did not leave any noticeable influence in Korea or in Europe. But now inspired by the Westerners' prowess in science and technology, which they admitted quickly, some of the leading scholars of Korea made their efforts searching a new direction. From their refreshed knowledge of "global" earth, for instance, the silhak (practical learning) scholars came to a significant conclusion that China was not the center of the world in any sense. That conclusion was a sure departure from the traditional Sinocentrism, and it was this departure that made them seriously interested in things Korean in the period.

The third period of the East-West contacts started in the mid-nineteenth century under the threats of Western gunboats, more or less to be continued thereafter. During this period some of the nations of the East had to suffer from the colonial or semi-colonial states. All the while, the peoples of the East tried hard to emulate the West, struggling to maintain their political and cultural integrity in the rapidly changing world.

Even admiring the Western science and technology that the East did not have, the Easterners often criticized the Western culture as a mere materialistic civilization. On the other hand, the East was taken contemptuously by the West just because the East did not develop science and technology. Such a brash judgement seems to have disappeared completely, or almost completely, by the last decade. And thanks to the ameliorating relations between the East and the West from recent years, a better period for the East-West relations seems to be in order.

Maybe we are standing now at the threshold of the fourth period in the East-West relations - the period of East-West equal partnership on the road for humanity. Our ultimate goal is clear for all of us. We have to cultivate understanding and cooperation between the East and the West. Yet we have to admit immediately that the East and the West do not necessarily share the same ideas or thinking in reaching our common goal. Differences are not only unavoidable but also fruitful, for it is differences that make the world as colorful and wonderful as it is. Some people would find the major difference between us in the use of chopsticks and forks, while others would ascribe it to the dichotomy of the "spiritual" and "material", "this-worldly" and "other-worldly", and so on. No matter how we can characterize the differences lying between the East and the West, our understanding of each other must be based on and elevated to the level of appreciation of such differences.

Only when we become truly appreciative of the differences between the East and the West, we will be able to understand ourselves better with elevated knowledge of others, thus attaining to a true understanding and harmony between the East and the West.

The world today is uneasy and insecure, and you will even sense the intense danger hanging on many spots of the world today. However unsatisfactory it may be, this is the only world we have. To secure peace and prosperity for ourselves and future generations of mankind, we have to foster and develop the cooperations and concert between the East and the West.

So this can be the beginning of a new era for scholarly endeavors in the East-West relations. This new era must be a period of mutual appreciations, instead of the stereotyped "Western challenges and Eastern responses" of the past. Whether you are from the East or from the West, we are brothers and sisters in the same boat. It is only by means of intensive studies and contacts by concerned colleagues from many places in the East and the West that we will be able to advance toward this common ideal of East-West understanding.

So, in this connection, it gives me a great personal pleasure to extend a warm welcome to all the representatives of EWC Alumni from many countries of the East and the West. Also, I bid particular welcome to Dr. Everett Kleinjans, President and Dr. Jerry C.L. Chang, Vice President for Development of the East-West Center institution that has long demonstrated their commitment to this goal.

Finally, on behalf of Hankuk University of Foreign Studies and the East-West Center Alumni Association of Korea, I should like to express my deep gratitude to His Excellency Dr. Pak, Chan-Hyun, His Excellency Dr. Nam, Duck Woo, His Excellency Ambassador William H. Gleysteen, who have honored us with their presence and who have accepted kindly to encourage us with their complimentary addresses.

Confident in your understanding and good will, I hope every one of you to make yourself at home and make your stay here fruitful and memorable.

Thank you and good day to all of you.

PRESIDENT'S ADDRESS

Dr. Everett Kleinjans
President
East-West Center

Minister Pak, Dr. Nam, President Choi, Professor Park, Ambassador Gleysteen, members of the East-West Center family, distinguished ladies and gentlemen: First of all, on behalf of the Board of Governors of the East-West Center, of the participants who are there presently, and the East-West Center staff, I bring you greetings and a very warm aloha.

We're very pleased that this convention is taking place and we want to do all we can to participate in it. Secondly, I would like to thank the East-West Center Alumni Association of Korea and the Korean-American Educational Commission for hosting this convention. We are pleased that the East-West Center alumni office could also join in with the hosting. I would like to give a special thanks to Hankuk University, to the Ministry of Education of the Republic of Korea, and to the International Cultural Society of Korea who are all supporting this symposium. This tremendous backing has made this symposium possible and we certainly appreciate it. I personally feel very good about such cooperation.

I stand before you this morning with a high sense of both pride and humility. Pride as head of the East-West Center whose alumni you all are. Looking back over almost 20 years, we're proud of the record of our alumni. And we're especially proud and pleased that you are carrying on the basic purpose of the East-West Center by having this symposium in Korea, namely, to promote better relations and understanding among the nations. I would like to congratulate the organizers of this conference for their foresight and hard work. It is at that point that I stand before you with a great deal of humility because I know the tremendous amount of effort it takes to put on a symposium such as the one that is starting today. I have come to be with you but really merely to enjoy the fruits of your endeavors. So I thank you very kindly.

In thinking about the remarks that I might make this morning, I was tempted to look back over the past 20 years and compare the world of today with the world in 1960 when the East-West Center was established. Looking back 20 years would be appropriate because next year is our 20th anniversary, about which you'll be hearing more as we move along in our thinking and planning. However, most of you here have lived through the years of the Center and each of you in your way and in your own lives could describe the changes that have occurred, in your personal lives, in the world, as well as changes in the East-West Center.

Most of you are aware of the changes at the Center. One of the most important is our attempt to internationalize the Center. We now have a Board of Governors which is international; one-third from the American mainland, one-third from Hawaii, and one-third from Asia and the Pacific. We have internationalized our staff; about one-third of our academic staff are from countries other than the United States. We have also begun to internationalize our funding so that today, some twenty-two countries are making financial contributions to the Center. The purpose of this fundraising is to try to create a climate at the Center where everyone who comes, regardless of his or her country or nationality, comes as a partner and a colleague to work in an atmosphere of equality.

In this connection, I would like to take this opportunity, publicly, to thank the government of the Republic of Korea and especially the Ministry of Education for the contribution of the Korean government to the East-West Center and its programs. I would also like to thank the Korean alumni association for your cash gift to the Center. As head of the Center I never can say that I am not interested in amounts of money. But I will say this morning, that these expressions of support for the Center are certainly part of what makes my job worthwhile. I am sure that I speak for all of those who work at the Center that this kind of cooperation, this kind of combined support, vividly expresses the spirit of the Center.

I would like to take just a few moments to share with you a few exciting challenges that are developing at the East-West Center. As I mentioned before, next year marks our 20th anniversary. It was on May 14, 1960, that President Eisenhower signed a bill into law that established the Center. So next year we are planning to have some 20th anniversary celebration activities under a general theme of "Building a Pacific Community." Since the choosing of that title, we have been amazed but pleased, and almost overwhelmed, by the positive reactions we have received. There are many other people in other countries and other places who are thinking along the same lines. It is apparent that the idea of a Pacific Community is an idea whose time is now. We at the Center are looking for what our role might be.

In May, Harrison Brown, Director of our Resource Systems Institute, and I were in Washington, D. C. where we were invited to several meetings at which the idea of a Pacific Community was discussed. One of the committees of the Congress of the United States has taken up this idea and will be holding a series of hearings over the next 18 months on this theme. The chairman of that committee has suggested that the East-West Center should play a positive role in developing the idea of a Pacific Community, not only as an idea but trying to make it a reality.

The idea of a Pacific Community is flabbergasting when one thinks of it because it is a long term program with many unexplored questions. Still, it was pleasing to Dr. Lee-Jay Cho and me to see the response in Japan, where we spent Monday and Tuesday with several people. As you know, Prime Minister Ohira has set up a special ad hoc committee on the Pacific Community with Dr. Saburo Okita as the chairman and we had a good session with him. Prime Minister Fraser of Australia has set up a committee on this topic. We plan to divide our time at the Center with Dr. Cho and myself working together here in Asia, with Dr. Harrison Brown working with us more in Washington, and possibly Dr. Bickley working with the former British Commonwealth countries to see whether or not this is an idea whose time has really come. Our major task is to get ideas from all of Asia. We think that the two major economies in this Pacific Basin should not necessarily take the predominant roles, for of all the things that could kill the idea of a Pacific Community, would be a move by these big powers to dominate. We at the Center are trying to touch base with all the people, and all the institutions we are involved with, to try and get ideas and to try to cope with developing this challenge.

The problems involved, the issues involved, are many and I won't go into them at any great length, but let me mention a few. What will a Pacific Community look like? Who will be its members? The Pacific Basin, as you know, contains some of the oldest civilizations of the world and some of the youngest; some of the most populous and some of the least populous, some of the richest and some of the poorest, some of the greatest exporters of food, some of the greatest importers of food, and some of the highest consumptions of energy per capita in the world. If the idea of a Pacific Community is compared with the European Economic Community, for example, likenesses and differences immediately are evident. The European Economic Community, in my estimation, is simple compared to a Pacific Community. In a sense the European Community is really only one cultural community. When I was in China I had to learn two so-called dialects: the Beijing Hua, which is the dialect of Peking, and Hsiaman Hua, which is the dialect of Amoy. But these two so-called dialects are as mutually unintelligible as German and English, but also about as related as German and English. Thus, from the point of view of China, we can see that German, English, Dutch and Swedish are really dialects of the Indo-European language.

When one thinks of the Pacific and thinks of the diversity of cultures, languages, ways of thinking, believing and behaving, developing a community of common interests, goals, and values becomes a stupendous task. And still, it is tremondously important.

Other questions follow. Who will take the leadership? How can we make sure that the smallest member of the Pacific Community will have as much right to speak as the largest and most powerful? What steps are necessary to move toward such a community if such an idea is relevant? What problems should be tackled? In what order of priority? If it happens, will it really be the great encounter between the occidental and oriental ways of thinking, believing and behaving? What will be the cultural and philosophical basis of such a community? Can we begin to think multi-laterally in such a community rather than always bilaterally? Almost all treaties are bilateral except for a few like ASEAN and so on. Is it a community of nations and governments, or is it a community of institutions, or is it a community of individuals, or is it a mixture of all of them?

I would submit that to the extent that it is a community of individuals, you East-West Center alumni are already members; not the only members because there are many others, but members. For you are a member if you feel you're a member. One of the first things that has to happen as people come together is that they begin to feel part of each other. This is part of the significance of this symposium that is beginning today.

So the Center's role will be to remain an educational institution. The weakness of an educational institution is its strength. We can be a catalyst and try to help define the idea. We can be a platform where people can express themselves, where we can tackle problems together, where we can come up with new ideas together. We can study what is already happening, we can encourage new things to happen. Some of the activities we are already engaged in at the Center contribute to this feeling of community, such as our food security consortium, the energy consortium, and many other things.

Of course, we wish to work with others. And in that spirit I hope that you people today here in this conference will not judge the conference only by what happens during these few days (even including the rain). Think ten years, and twenty years ahead. Twenty years back the Center was established; twenty years ahead is the year 2000. By thinking ahead you will realize that this is the first or second, whichever way you count it, of these conferences of East-West Center alumni across time. The power of people associating together across time can hardly be expressed. But if we can continue to work together, you and us, we can build the kind of a world that we all desire, a world in which we all maintain our distinct traditions, our pride, and our dignity. By maintaining these distinct traditions, we add to the richness of the world in which we live. A world in which distinctions and differences can be harmonized into a larger whole. A very interesting expression in this part of the world is "Under Heaven One Family," or as it was translated into English, "All Men are Brothers," or today as we would say it, "All Human Beings are Brothers and Sisters." Anyone who has grown up in a family, however, knows that all brothers and sisters are different, they argue, and sometimes even fight a bit. But the thing we have to make sure of is that we maintain these differences and say these differences are beautiful, especially when they're woven into a larger pattern and a larger whole that includes all of us.

It is in that spirit that I wish you well in your symposium right from this moment until the end, until the last person returns to his or her home. Very best wishes to all of you, and God bless you. Thank you very much.

CONGRATULATORY ADDRESS

H. E. Dr. Chan-Hyun Pak
Minister of Education

PRESIDENT EVERETT KLEINJANS, DISTINGUISHED ALUMNI OF THE EAST-WEST CENTER,

On behalf of the Ministry of Education, I want to extend my congratulations to President Kleinjans for his outstanding contributions to intercultural understanding and intellectual cooperation. I wish to thank each of you for attending this international alumni reunion convention and symposium. I am sure that your activities here this week will refresh the old ties of friendship you established long ago, and thereby, reinforce, the continuing efforts of the East-West Center. I wish you great success.

For almost two decades, the East-West Center has provided an important stimulus for the people of Asia, the Pacific and the United States. Every one of our nations has benefited from its diverse educational programs, including support for degree students, training for mid-career administrators and technicians, and sabbatical support enabling scholars to address themselves to the specific problems facing our societies.

Since I first heard of the East-West Center, during its founding in the early 1960s, I have been fascinated with its potential influence. Its immediate influence, of course, is in the promotion of knowledge, as exemplified by both the problem-solving orientation of the East-West Center institutes and the degrees and training of the grant recipients. Indeed, many Asian and Pacific nations are today experiencing massive economic and industrial growth which largely results from excellence in education. Among these nations, Korea is certainly appreciative of the role which the East-West Center and other such international organizations have played in this pattern of growth.

However, it is the East-West Center's potential influence among our nations which I find most intriguing. As a result of your experiences at the Center, you now lead international lives. You have friends who live and work in neighboring nations. You are more aware of the problems and cultural assets of those neighboring societies. And you have seen the advantages of international cooperation, and its profound effect on national wealth.

In order to recognize the influence of international communication and cooperation on national wealth and development, I invite you to briefly examine world history. During the 16th and 17th centuries Asian and European societies were roughly equivalent in terms of development. However, by the end of the 19th century, the isolationist tendencies of Asian societies soon resulted in our being economically and culturally dominated by foreign powers. In the West, it was the stimulus of competition, communication, and cooperation among the European nations which fueled their Scientific and Industrial Revolutions. Meanwhile, the Asian and Pacific societies remained relatively stagnant.

The past one hundred years has been a rude awakening for Asian and Pacific societies. But we have learned from our past. Korea will no longer be a Hermit Kingdom.

Many of you may have heard of the report made public earlier this month by the OECD, the Organization for Economic Cooperation and Development. It predicted that the Far East would constitute a major world economic center by the end of this century. Thus, the Pacific Basin, with the United States on its east, Asia on its west, and the rapidly developing societies of the Pacific at its core, will soon be recognized as a major world economic zone.

We have all seen the progress of the European nations under the Common Market and now the European Parliament. These are simply formal structures obligating separate nations to cooperate for the common good of all within their region. We, the peoples of the Pacific Basin, can accomplish the same goals with similar structures.

Only last week, U.S. Ambassador Gleysteen cited the establishment of an Economic Community of the Pacific Basin as the next logical step toward strengthened international cooperation among our nations. I most wholeheartedly agree with his suggestion, and urge each of you to give it serious attention. As alumni of the East-West Center, intimately aware of the needs and potential of the societies in our region, it is your task to bring such structures into being. Thus, it may be that the East-West Center's greatest potential is to act as the bridge linking the people who will bring this dream to reality.

Allow me to finish this statement by thanking the organizations which have worked so hard on our behalf. The East-West Center Alumni Association of Korea deserves special mention for its efforts in organizing the first international EWC alumni reunion convention to be held outside of the United States. The Hankuk University of Foreign Studies is also to be thanked for their generosity in playing host to this gathering.

I encourage you, in your activities during the coming week, to keep in mind the thoughts I have expressed this morning. However, I also encourage those of you who traveled from other nations to enjoy yourselves during your stay in Korea. Although your visit will be short, I urge you to take this opportunity to examine as many aspects of the Korean culture as possible. I hope that you leave Korea with feelings of intellectual accomplishment and of renewed friendship not only with your fellow EWC alumni but with the Korean people as well.

Thank you.

CONGRATULATORY ADDRESS

H. E. Dr. Duck-Woo Nam
Special Assistant to the President for Economic Affairs

It is my great pleasure to welcome you to Korea for your first International Alumni Reunion. I join Chairman Park Myong Seok and the Korean participants in acknowledging that the choice of Korea as the site of your first international conference of this kind is not only an honor but also a practical recognition of this nation's keen appreciation of the role played by the East-West Center. This involves promoting mutual understanding and reciprocal interest through cultural, educational and technical exchanges between the East and West. Since the founding of the Center in 1960, more than one thousand Korean scholars, government officials, businessmen and educators have gone West to participate in numerous cooperative studies and research programs of the Center. Today, they are making significant contributions to national development in their respective fields. Their better understanding of Western and Asian ideas and problems, which they gained during their stay at the Center, has now become a valuable source of the socio-economic development of this country.

The Asian-Pacific region today is a highly interdependent world. An incessant flow of people, their ideas and even their conflicts across the Pacific Ocean is a testimony to that interdependence. Pacific trade has grown rapidly during the present decade, and we all know that the Pacific basin today occupies one of the brightest spots in the world's economic projection. The vast region, containing both industrialized and industrializing countries with almost one-half of the world's population and with a rich endowment of natural resources, will become an increasingly powerful growth center in the 1980's.

In view of this prospect, it is quite encouraging to note that growing interest in the creation of a regional cooperative body is frequently voiced at both sides of the Pacific Ocean. I believe that the idea is timely and worthy of serious consideration by the learned circle and by the government in the region. I do not happen to believe that this new development has come about without our conscientious and systematic efforts to learn from all corners of the region and to engage in cooperative inquiries into each other's values and traditions. Men and women who made the Center what it is today created strength from diversity. I believe that the Center and its alumni will assume greater responsibility and a greater catalyst role in linking the East and West for regional cooperation on a wider scale and in a higher dimension in the years ahead.

Finally, ladies and gentlemen, I wish you all a pleasant stay in this country. A reunion, I believe, should also be an occasion for festivities and a time to congratulate you for your achievements. I therefore ask you Korean alumni to make sure that your meeting here is a successful one for that purpose as well.

Thank you.

CONGRATULATORY ADDRESS

H. E. William H. Gleysteen, Jr.
U.S. Ambassador to Korea

It is a pleasure for me to be here today to congratulate everyone connected with the first Asian based Alumni Reunion of the East-West Center.

Since the East-West Center was established almost two decades ago, it has made real contributions as an educational institution to better relations and understanding among the peoples and nations of Asia, the Pacific and the United States. It is an example of international cooperation for the purpose of identifying approaches and solutions for some major problems, including problems of communication, cultural learning, the environment, policy, population and resources. This wide range of mutual interests has been the basis for joint experimentation, new ideas are continuing to bear fruit as scholars, students and professionals participate in conferences, seminars and workshops in Hawaii.

The Republic of Korea has been an important participant in the East-West Center since its inception. Over a thousand Korean grantees have participated since 1960. For them and for East West Center alumni from other nations as well, one of the most valuable aspects of the entire experience has been institutional cooperation that has forged strong links among private and government agencies and institutions.

Such cooperating bodies in Korea's case include museums, planning boards, research institutes, government agencies, agricultural cooperatives, media organizations, scholarship foundations, development cooperations, academic associations, and a long list of public and private universities.

The Hankuk University of Foreign Studies has played a leading role among the universities just mentioned, so it is very appropriate that the remainder of the conference will take place on its campus.

The communique issued at the end of the recent summit meeting between President Park of Korea and President Carter of the United States emphasized that "there remains need for further promotion of mutual understanding and exchanges..." and the two governments agreed to enhance these exchanges by support of organizations engaged in programs of today's nature.

I believe that the East-West Center is a prime example of the kind of institution that the two Presidents had in mind. I look forward to many more years of fruitful enterprise on the part of the East-West Center. I fully expect an increasingly significant impact on the part of its growing number of alumni in all the participating countries.

Thank you.

DINNER SPEECH

H. E. Dr. Seong-Jin Kim
Minister of Culture and Information

Ambassador Choi Wan-Bok, Dr. Everett Kleinjans, Distinguished Delegates, Ladies and Gentlemen:

It is a delight for me to be here and share this pleasant evening with you. I would first of all like to extend my sincere welcome to those who have travelled all the way to Korea to take part in this Convention.

Ladies and Gentlemen:

The 1970's in which we are living is drawing to a close, and a new era of the 1980's is about to begin.

If the 70's was a period of changes and disruptions, I hope the on-coming decade will be a period of increasing harmony.

During the past decade, a multitude of events of historical importance have occurred in this region. We witnessed the collapse of Saigon and the subsequent wars among Communist neighbors. We underwent a severe oil crisis several years ago and are experiencing another at this very moment.

The impact of wars and economic crises has been very severe, leaving an indelible mark on our daily lives. The most profound crisis of all, however, was that people began to have growing doubts in their minds about the future of man and the world.

As the curtain rises on the 80's, we desire to view this coming decade as one of hope rather than of despair. We wish to see the 80's become an era of coexistence between the East and the West rather than an era of confrontation. We wish to see it become an age of common prosperity rather than of mutually damaging rivalry between nations of the North and the South. In sum, I wish it to be an era of ever-increasing harmony.

I believe that this era of harmony will begin along the Pacific rim. This Pacific Basin is the treasure house of mankind in terms of human and material resources. It is endowed with infinite developmental potential. It is here that two-thirds of the population of the world are leading their daily lives.

Some of the countries on the Pacific rim have attained the highest technological standards, while others in the same region are endowed with diligent and skilled hands.

With the fast depletion of natural resources on land, we are now turning our eyes more and more to the ocean as the source of resources. The Pacific Ocean has these resources in abundance for utilization by people living in this region as well as for the rest of the world.

Only when the nations of this region, some with highly developed technology, others with diligent and skilled hands, cooperate fully with each other in harmony, will they be able to develop the resources of the region most effectively to the benefit of the countries in this region as well as with the rest of the world. More importantly, two distinct cultures of the world -- Oriental and Occidental -- overlap and coexist with each other on both sides of the Pacific.

When we talk about the future of mankind, we often hear people say that Western civilization has struck a blind alley, and that a breakthrough will be found not from within Western civilization itself, but out of the profundity of Oriental civilization.

I think that what is involved here is not a matter of choice between the two cultures. It is rather that the two cultures complement each other, and that the complementary relationship between them should be further explored and expanded.

I believe that if the nations of this region can harmonize the two cultures by promoting mutual exchanges and reciprocal relations they will be able to wisely and effectively cope with the crises confronting mankind today.

This is why I propose to call the 80's the era of harmony.

This era of harmony, I am sure, will coincide with the opening of a great new era of the Pacific. And the members of the East-West Center Alumni Association are naturally best qualified to play a leading role in ushering in this new Pacific era.

I hope that your Convention in Seoul will bear fruitful results and that all your worthwhile endeavors in the future will bring nothing but successes.

Thank you.

DEVELOPMENT REPORT

Dr. Jerry C. L. Chang
Vice President For Development
The East-West Center

Our distinguished alumni:

It's great to be here among you and to see so many of you at this Alumni Reunion Convention and Symposium. I must confess that when the idea of holding such a reunion and symposium in Seoul was first brought to my attention by Dr. Park Myong-Seok through Yoo Jai-Ho, my reaction was though clearly enthusiastic, also with reservation. My reservation was stemmed from the fear that with all the hard work to be put in by the Korean alumni and Hankuk University, it might turn out to be principally a Korean affair, that few alumni from the other countries would respond, that it would be a disappointment to our hosts. Well, I need to go no further to say that my fear was unfounded. I would like to take this opportunity to congratulate all of you here, first of all to our hosts for their vision. May I also take this opportunity to express my thanks and appreciation to our hosts for not only their hard work but their gracious and generous hospitality, especially to Dr. Park and his committee members and to President Choi Wan-Bok and his staff of Hankuk University and all those who have contributed, either financially or their time and energy to make this gathering a reality.

My report to you this afternoon will concentrate on the development of the East-West Center since July 1, 1975, particularly how it has become what I would call more truly a Center of the East and West. As you know, the Center has always been East and West in terms of its staff and participants. It has also always strived to be East and West in terms of its staff and program. But its governance and funding were clearly American. July 1,1975, was an important date in the history of the Center. That date marked the change from being administered by the University of Hawaii to an independent, autonomous public educational corporation. A most significant difference is in the make up of the governing board. In place of the University of Hawaii's Board of Regents whose members must be residents of the State of Hawaii, the Board which governs the East-West Center Inc. is made up of five residents of the State of Hawaii, five residents of the U.S. mainland and five residents of Asian and Pacific countries, plus three ex-officio members. I am sure you would agree that this is a very important change. Let me add that our Board is not a rubber stamping Board. It is a Board which sets the policies and guidelines of the Center.

Another significant change in the last few years is, of course, the source of funding. Though the Center continues to rely principally on appropriations of the United States Congress, rightly so since it was the Congress which established the Center, today the Center also receives financial support from 21 Asian and Pacific governments. Furthermore, two additional governments have committed to provide support for FY-1980, making a total of 23 governments. Considering the fact that the Center today works actively with participants from 27 countries and territories, only four remaining have yet to make commitments. Among the four, I expect to receive positive replies from three of them very soon. Due to existing internal situation, I do not perceive any action by the one remaining country in the near future.

Among the 21 Asian and Pacific governments which are providing financial support, three have made their fourth annual contributions, five have made their third annual contributions, another five have made their second annual contributions. Among the eight, I hope to hear from five of them this month regarding their second contributions.

A word on the amount of contributions. The emphasis given by the Center to-date is not the amount but rather the fact that there are contributions large or small to our budget by the countries that we work with. What the Center seeks is a sense of "partnership" which is so essential in our present world, particularly so for the Center as our objective is to promote understanding and better relations. In order to fully achieve such an objective, we must feel and believe we are doing it together. I have had many participants come and tell me, after knowing that their governments have made financial contributions to the Center, that they no longer feel they are just guests of the Center. They feel the Center also belongs to them. They feel more free to speak their views openly.

For your information, the annual contributions received thus far from each government have varied from $3,000 to $200,000. For some of the smaller or lower-income countries, I believe even a few thousand dollars represent a significant contribution.

I would be remiss if I do not mention that you, our alumni, have played a very key role in bringing about these contributions by your governments. I know many of you right here in this room have voiced your support of the Center to your governments. Without doubt, your actions were instrumental. I am not saying this just to flatter you. There is an important difference between what you may say about the Center and what any of the staff may say. Normally, a staff member is expected to say something positive about the Center. It is more credible when such opinions come from you. Therefore, let me also take this opportunity to thank all of you for the crucial role you have played in broadening the financial base of the Center and for all the hospitality and assistance you have extended me personally during my visits to your respective countries.

Before I sit down, I would like to go a step further in expressing how important you are to the Center. I picture the Center in Honolulu, in an engineering jargon, as a processing plant. It is a place where products are shaped. The products are you! The ultimate test of the Center is the quality of its products. In other words, I believe the true success of the Center can only be measured by what you are doing today, by your attitudes toward people of different cultural backgrounds, by your professional competence, etc.

Allow me to continue on one additional thought. By nature of the Center, a high level educational and research institution, the participants who qualify to take part in its programs are automatically from the elite class of their societies. Whether we like it or not, we are the elite. Unfortunately, by far, the majority of the people on this earth belong to a less fortunate class. The burden is therefore upon us. Unless we pass on what we have gained from each other, either at the Center or from a gathering such as this one, to the common people, we would have failed in our mission. We must go beyond elite rubbing shoulders of other elite.

Though our stated objective is understanding and better relations through cultural and technical interchange, I believe our unstated objective which we all strive for is individual happiness and world peace. The latter can only happen if we reach out beyond ourselves.

In saying all of this, I have every reason to believe that the participants who come to the Center have not only cultural and professional concerns but also strong social concerns. This has been borne out by simply knowing many of you and what you stand for. So, permit me to pay you another compliment.

Well, I must stop now before my report begins to sound like a sermon. In closing, I want to give my personal thanks to the government of Korea for its financial support of the Center, particularly to Dr. Park Chan-Hyun, Minister of Education, and to Dr. Nam Duck-Woo, Special Assistant to the President for Economic Affairs.

WELCOME MESSAGE

Dr. Asad Khan
Chairperson
International Alumni Executive Committee

Mr. Chairman, distinguished guests, Mr. Wan-Bok Choi, Mr. Heung-Bai Kim, and distinguished alumni,

I feel particularly proud and particularly priviliged today that I am among a group of persons whose sense of belonging stems from the association with such a unique institution as the East-West Center. The fact that so many of us, from such a wide diversity of interests, cultural backgrounds, and remote places and diverse times of stay at the East-West Center have invested so much of our time and our resources to be here is a living proof of the deep and enduring sense of identity which the East-West Center creates among those who participate in the experience. The fact that the Korean alumni have gone through the type of Herculean effort required to put an event of this size and this quality together reflects the deep and abiding sense of commitment that the East-West Center generates in its participants. What other institution can claim to bring together with a group a diversity of cultural, social and professional outlook? But then what other institution is as unique as the East-West Center?

Today, I bring to you 'Aloha' and 'Mahalo' from the International Alumni Executive Committee. This committee had come into being as a result of the 1977 International Alumni Convention in Honolulu to serve as an International Alumni Forum. We need your help, advice, input, and above all, participation to make the IAEC an effective and united international forum for the alumni interaction with the East-West Center. We want your ideas to make it an effective instrument of alumni participation in the East-West Center.

The alumni are the richest and the most unique resource of the East-West Center. They come as active participants to the Center, they invest some of the best years of their productive lives in the East-West Center, and the mature, unique and somtimes not altogether comfortable process of metamorphosis, they develop keen and incisive perceptions of human interaction which cannot be picked up from text books, and which can only be achieved by those who have actively participated in this process of growth. In fact to talk about the East-West Center experience without having participated in it is like making love through an interpreter. We want to make available to the East-West Center the benefit of those perceptions and those insights which have been acquired through investment of lifetimes of experience so that the Center can use them in its long range planning. Also, so that the Center can work in the Asian perspective of cumulative wisdom and not merely in the Western context of contemporary wisdom. Both models of operation are important in their own right and both must be fully tapped and utilized. We seek your help to assist the intent alumni to contribute to the growth of the Center in this way.

You will hear a lot in the next Update Session and the Open Session on Saturday about our plans for the 1980 Alumni Reunion in Honolulu. Please make you ideas and input known to us and help us design it the way you would like to see it happen.

And now before you start napping, I will turn the session over to our moderator, Dr. Shin.

Aloha & Mahalo.

ANNUAL REPORT

Jai-Ho Yoo
Alumni Officer

I wish to extend my warmest aloha and sincere thanks to you who have come from all parts of the world to participate in our reunion convention, the first ever held outside of Hawaii. My special thanks should also go to all who have helped to make this important event possible and successful.

Firstly, I am indeed happy to report that more than 100 alumni from ten countries as well as 150 Korean alumni are gathered here for our reunion today to meet friends from far and near, and to deliberate on the theme "Understanding East and West." When the idea for a reunion in Seoul was conceived, not only the organizers of the Convention, but many others wondered how many alumni would attend. Alumni here today represent the United States, Taiwan, Japan, the Philippines, Thailand, India, Saudi Arabia, Hong Kong, Indonesia, and Malaysia.

Secondly, I would like to indicate that a world-wide alumni family contact network has been established, with 63 contacts in 33 countries and territories. Alumni Associations have been organized in Japan, Korea, Taiwan, Pakistan, India, the Philippines, Fiji, Bangladesh, American Samoa, Malaysia, Sri Lanka/Kandy Chapter, the Southern California Chapter, and the Hawaii Chapter. For the past year, new officers were elected in India, the Philippines, etc. President Ferdinand E. Marcos of the Republic of the Philippines, has personally inducted new officers of the East-West Center Alumni Association of the Philippines into office at Malacanang Palace. New contacts were established in the past year in the San Francisco region, the Minnesota-Wisconsin region, and in Yap and Palau, just to name a few.

Thirdly, I would like to cover a few highlights of the alumni activities held in other areas over the past year. As in the past year, Thai alumni staged their annual "Aloha Night Party" at the Manohra Hotel in Bangkok on March 17, 1979, which brought together 130 alumni, their families and guests from all over Thailand. There was a muumuu and aloha shirt contest, and with all the plumeria leis, Hawaiian dances, and Hawaiian attire. The annual "Aloha Night Party" was held in Taipei on December 16, 1978. The Philippine alumni held an alumni reunion gathering in December of 1978 at Dr. Vitaliano Bernadino's home in Manila. The EWC Alumni Association of Japan has held quarterly forum/meetings to encourage more alumni to participate in the Association's activities. They also held their annual general convention at the Akasaka Tokyu Hotel in Tokyo on October 21, 1978. The Korean alumni meet twice a year - at least once on the 9th of October for a general convention, and once for a New Year's Eve Party. The International Alumni Reunion Convention being held here now, the highlight of the Korean alumni activities, is worthy of mention here. The New Zealand alumni met during the year in Auckland. The group listed six objectives which they decided to carry out: (1) to assist Center participants who come to or pass through the Auckland area; (2) to provide a pool of alumni to interview applicants from the Auckland area for the Center's Graduate Degree Study Award competition; (3) to assist Center participants prior to departure for Hawaii; (4) to arrange meetings with new alumni to learn about their experiences and latest developments at the Center; (5) to identify potential candidates for future Center programs; and (6) to organize social meetings to discuss the above activities. In addition, the New Zealand alumni sent a letter to the Director of General of Education urging that the Government of New Zealand provide more financial support to the Center. Alumni in the San Francisco region and Southern California areas hold occasional pot-luck gatherings. For three consecutive years, members of the Hawaii Chapter assisted in the orientation for incoming graduate-degree participants.

Besides annual or seasonal meetings, lecture programs, picnics and social gatherings, alumni in some countries have been involved in (1) the process of recruiting and selecting potential participants, (2) in-country orientation for new EWC degree scholars, and hosting or assisting to respective students/researchers on field education/study and staff traveling in their countries. Please note, too, that alumni in the many corners of the world have offered their hospitality to other alumni and EWC-related travellers.

Fourthly, you may be interested to know that for the past year, a number of alumni have contributed to an alumni fund to promote and finance alumni functions. They were: Mr. Peter Shigehiko Iizuka, Dr. Sabura Okita, Richard S.C. Yang, Miss Tae-sook Chung, and Mr. Kyu-Say Shim. Also, two large paintings by two prominent Korean artists, Kwon Lee and Il-Young Chung, were presented to the East-West Center by the EWC Alumni Association of Korea. The Japanese alumni group presented to the Center four large works of calligraphy, handsomely framed, at a ceremony in the common room of the John A. Burns Hall in September of last year. The artwork, done by the noted Reverend Tankyu Sano, a Buddhist minister and President of Japan's organization of calligraphers, conveyed the message: peace and harmony through cultural interchange, as the Japanese alumni decided to make a contribution to their "Alma Mater" which would signify "the East-West Center's contribution to world peace through cooperation and interchange between East and West." The Alumni Association of the East-West Center and the University of Hawaii Graduates in Okinawa have donated 100 ornamental Noyashi palms to be planted on the UH/EWC grounds. Fumio Teruya, chairman of the Association, said in his letter, "We truly hope that these young Noyashi will grow big and tall on your land."

I wish to take this opportunity to inform you that the East-West Center Distinguished Alumni Award has been established. The Award has been made possible by an endowment fund donated by Dr. Dai-Ho Chun, former director of the Center's Institute of Technical Interchange. All alumni and alumni associations are encouraged to submit nominations for the Award no later than March 1, 1980. The first Award has been scheduled to be presented during the Center's 20th anniversary celebration in 1980. A series of events will be held throughout the year. The alumni reunion convention has been scheduled for the last week of July in 1980. The details will be sent to all of you before the end of this year. You will be provided with free accommodations. It is to be hoped that many alumni will be able to attend the 1980 reunion. In addition, all alumni are encouraged to reparticipate in some of the programs administered by the various institutes of the Center. If interested, please write to us.

The Alumni Office continues to publish the quarterly alumni newsletter, Echo, and a monthly international job bulletin which I hope you have found useful and interesting. Beginning January of 1980, the newsletter and an EWC journal, Perspective, will be sent to you upon request. That is, these will be sent to only those who express a desire to receive them. The new alumni directory according to country of origin and current residence will be available this fall at field program offices and alumni associations and at the Alumni Office of the Center. We hope that this new directory will serve as an avenue for "getting in touch" with alumni in every corner of the world.

Lastly, I wish to let you know that for the past one and a half years, the Korean alumni have experienced hardships, frustrations, disappointments, and uncertainties, as well as hope and encouragement while preparing for the convention. They have been able to overcome countless obstacles and now open a successful convention solely on the strength of the spirit of good will and cooperation that was forged while they were at the East-West Center. In this connection, I would like to express my whole-hearted appreciation to the Korean Alumni Association, and organizers of the Convention, supporters -- especially, the Hankuk University of the Foreign Studies, the Ministry of Education, the International Cultural Society of Korea, and many others. I would agree with Dr. Hahn Been Lee who once mentioned that sponsoring a successful seminar is very much like building a new school. On behalf of the East-West Center and myself, I would like to avail myself of this occasion to express a profound appreciation to the following persons: Dr. Myung-Seok Park, the President of the Korean Alumni Association and Chairman of the Convention; Dr. In-Seok Yang who provided a behind-the-scene support; Dr. Wan-Bok Choi, President of the Hankuk University of the Foreign Studies; and Dr. Heung-Bae Kim, Chairman of the Board of Trustees of Hankuk University. I sincerely regret that time limitations do not allow me to thank personally here and now all those who have helped us with the convention in one way or another.

My sincere mahalo also goes to all alumni in all parts of the world for their continued cooperation, assistance and hospitality rendered on behalf of the Center and alumni programs.

Again, thank you for your presence at our Reunion Convention.

ALUMNI COUNTRY REPORTS & MESSAGES

A MESSAGE FROM INDIA

On behalf of the East-West Center Alumni Association of India and on my own behalf, it is my privilege to extend to all of you a warm aloha, and best wishes for the success of this Reunion Convention.

Our very special congratulations are due to the EWC Alumni Association of Korea and Hankuk University of Foreign Studies for hosting and supporting the Convention for the first time on Asian soil. This also gives me an opportunity to visit your beautiful country and savour your wonderful hospitality.

The EWC Alumni Office and the Korean-American Educational Commission have also played a major role. They deserve our sincere mahalo for bringing together once again the alumni of the EWC who are today spread all over the globe. This Convention provides us with a further opportunity for introspecting on the ideals of the EWC, renewing friendships, and what is more important, reshaping the future of the Center with the active involvement of the alumni, who must certainly be the most valued resource for an institution like the EWC. This regular interface between the Alumni and the Center, as well as among alumni now working in different parts of the world, holds the greatest potential for the continuing viability and vitality of the EWC. For above all, though the ideals of the EWC are experienced through the aegis of technical and cultural interchange at the Center, they are made operational by the continuing application of the learning and behavior in the day-to-day interactions of the Alumni in their own cultures or in cross-cultural situations. The alumni and participants together, therefore, hold the key to the future of the Center.

The Alumni of India will continue to actively support these activities in the interests of greater understanding between the East and the West.

The Alumni Association in India is five years old and headquartered at Delhi. Because of the vastness of the country it is quite difficult to be actively organized, but we certainly have two meetings in a year, and social gatherings when any East West Center official is in town. During the 20th anniversary of the EWC, we hope that we will be able to be more effectively organized.

Samir K. Das

JAPAN

During the past two years there were two main things that our association has done. One was that we worked towards drawing out the fund for the center from the Japanese government. The other was that we presented a gift to the center in celebration of the completion of the new administration building.

In September, 1977, just after the alumni convention in Honolulu, we drafted a petition addressed to the then prime minister Fukuda asking for the government's substantial help for the center. Then I went to see the chief secretary of the former prime minister, handed the petition and expressed the earnest desire for the government's funding of the center. I also went to see the officials concerned in the ministry of foreign affairs, explained the center's purpose and stressed the importance of the Japanese government's cooperation.

Fortunately the initial payment by the Japanese government was made last year though the amount was not too impressive. And I'm sure that our government will keep on funding the center as long as the center is stable and meaningful.

Hisatake Jimbo

A GREETING REPORT FROM NEPAL

On behalf of Nepalese EWC alumni, I take this opportunity to extend our best wishes for the success of the International EWC Alumni Convention. So far 88 people from Nepal have been to the East-West Center: two for research programs, 43 people for degree studies, and 43 people for professional studies. Few are still pursuing for their study and research at the East-West Center in Honolulu. Quite a number of EWC alumni are stationed outside Kathmandu. Usually, we meet at a film showing which we occasionally organize. In fact, we are thinking of initiating a few activities in Kathmandu. However, due to the absence of a formal EWC association, we have not yet been able to make much headway in organizing EWC alumni activities. Our first effort will be to organize a formal EWC alumni association. Then, we will proceed to initiate a series of get-together activities in Kathmandu.

We do not have something concrete to offer at this convention. But we offer our feelings and ideas for exchange among EWC alumni.

In such a convention, we should have exchanges of views on problems of common concern and pave the way for mutual understanding. In a developing country like Nepal, Western technology and know-how have been transferred and applied without considering their suitability to the social, economic and cultural conditions. The donor countries usually insist on direct transfer of technology which have been tested and proved in the developed societies. The receiving countries like Nepal are left with no choice, but to line up in the way as directed by the donor rich countries of the West. So I personally feel that the exchange of our experiences and views among EWC alumni will help, in the long run, to understand the development constraints and be able to contribute individually to the national effort of development. Countries like Malaya and South Korea, in recent years, recorded as high rate of growth (GNP). The per capita income of the people also has increased substantially. We do not know much as to how such a rapid growth of GNP has been a reality in South Korea and Malaya. Through exchanges of experience and ideas at international conventions, we can appreciate the achievements made by certain countries and perhaps learn a lesson.

We sincerely hope that the convention will achieve its goal. On behalf of Nepalese EWC alumni, I once again, extend our best wishes for the grand success of the International EWC Alumni Convention.

Soorya L. Amatya

PHILIPPINES

We are greatly honored to be with you today in the historic and beautiful capital of Korea and to present this brief country report on the East-West Center and the Philippines.

Philippine participation in the East-West Center started in 1961 when the first group of nine participants attended the center in February of that year. They represented one of the largest single national groups from Asia or the Pacific. Of this nine Filipino pioneers, five completed their Master's degree in agriculture and allied fields, while the other four finished their studies in political science, genetics, education, and the teaching of English as a secondary language.

This high level of Philippine participation continued through the years as the East-West Center worked together with individuals, agencies and institutions in the Philippines. The records at the Philippine American Educational Foundation indicate that from 1961 through June 1979, the Philippines has had a grand total of 1,211 participants involved in East-West Center programs. We are told that statistically this total ranks the Philippines seventh among the 45 countries so far involved in programs of the East-West Center.

Of the 1,211 Filipino participants over the past 18 years, 50 were EWC fellows, 279 studied for their Master's Degree, 51 pursued their Doctorate Degree, while 873 were professional associates - who attended seminars, workshops and other project or field-based activities.

A report from the office of the Vice President for Development and Public Affairs at the East-West Center, dated January 24, 1979, reveals that during fiscal year 1978 the Philippines, which counted with 75 participants, ranked second only to the United States in number of participants.

Over the years, the fields of study pursued by Filipino participants have been varied: from political science, elementary education, American studies, agriculture, psychology, biochemistry, zoology, anthropology, chemistry, economics, to drama, Asian studies, speech, pathology, genetics, ecology, botany, educational administration, food science, philosophy, sociology, communications, computer science and development planning.

The East-West Center Alumni Association of the Philippines was formally organized in 1969. Its membership includes alumni from the University of Hawaii and the East-West Center, although its officers have been drawn mostly from East-West Center alumni.

Although scattered throughout the Philippine Islands, the East-West Center alumni of the Philippines take pride in being a community of scholars dedicated to the advancement of their country. The East-West Center Alumni Association of the Philippines counts among its roster many members who have distinguished themselves in their careers. Three of them are in the highest councils of government: Deputy Ministers of the Budget, Trade and Human Settlements.

Over a week ago, Dr. Onofre D. Corpuz, President of the University of the Philippines and member of the Board of Governors of the East-West Center was appointed to the cabinet as Minister of Education and Culture.

Two of our alumni are University Presidents.

To show you the importance given by the government to our Alumni Association, the President of the Republic of the Philippines, Ferdinand E. Marcos, inducted its officers at the Presidential Palace last April 1. The President similarly approved the establishment of the EWC travel fund of U.S. $50,000 annually to cover the travel costs of participants from the Philippines who attend East-West Center programs. This nominal support is a tacit recognition by the President of the contributions made by the East-West Center in maximizing the potential of Filipino professionals in this service of their country.

On behalf of our fellow alumni from the Philippines, we bid you all a hearty Mabuhay!

POLITICAL SYSTEM IN INDIA

R.M. Kasliwal
Emeritus Professor of Medicine
S.M.S. Medical College
Jaipur, India

The political system in India is a product of : (1) history (2) topography (3) ancient culture and (4) agricultural economy. The context of colonialism, alien rule, scientific and technological backwardness, mass population and co-existence and intermingling of several religions and cultures is the given framework, the constraints of which have to be accepted.

The present day political system in India is based on a constitution and its basic structures. This constitution of India was adopted on November 26, 1949 by the Constituent Assembly who were elected by the people of India.

This constitution of India declares India into a Sovereign Democratic secular republic and secures for all its citizens:

Justice - social, economic, political.
Liberty - of thought, expression, belief, faith and worship.
Equality - of status and opportunity and to promote it among all its people.
Fraternity - assuring the dignity of the individual and unity of the nation.

Besides this, the political system also includes:

(a) as infrastructure of the constitution - political parties with different ideologies and philosophies, the planning Commission and the Bureaucracy etc. which do not form part of the constitution but are considered essential to operate it.

(b) local self governments including Panchayati Raj, Municipal Governments and other rural institutions.

(c) the people in general, the voter in particular, and the electoral system which the voter has to operate to change the political system. Every Indian citizen who has attained the age of 21 years is an eligible voter.

The characteristics of the Indian political system are:

(1) Essentially Democratic: It is based on a parliamentary system of Democracy, drawn on the Westminister model, which of course, has been revised a great deal to suit the Indian conditions by the framers.

It envisages a representative legislature based on adult suffrage both at the centre and in each of the states. India at present has 21 states and each one has its own Legislative Assembly. At the centre there is the parliament consisting of the Council of State and the House of People.

The members of the Council of State (Rajya Sabha) are indirectly elected by the State Legislative Assemblies where as the members of the House of People (Lok Sabha) are elected directly by the people every five years. There are 543 members in the House of People and it constitutes the sovereign body of the country.

(a) A responsible executive of parliamentary variety where at the centre is the Prime Minister who is the Head of the majority party or Coalition of Parties of the Lok Sabha and consequently, Head of the Central Government.

Similarly in the States, the Chief Minister is the Head of the majority party or Coalition of Parties of the local Legislative Assembly and is consequently Head of the Government of the concerned State.

(b) An independent judiciary as the guardian of the constitution.

(c) Seven fundamental rights of citizens which include the right to freedom of speech and expression, to form unions and associations and to freely move about in the country. All these rights are guaranteed under the constitution.

(2) Essentially Secular: Although there is a debate and ambiguity about this concept, the Indian political system ensures it in several ways:

(a) The Head of the State is not a defender of faith.

(b) The right to religious freedom is one of the seven fundamental rights.

(c) The election process is thoroughly secular.

(d) Rights and freedom of minorities have constitutional and political safeguards.

(e) Amendment 42 of the constitution now includes the term "secular" in the preamble of the constitution.

(3) Essentially National: A centralized federation is the keynote of the system. It envisages a strong centre and a proper understanding between the centre and the States inspite of the State Governments being ruled by different political parties. Thus, it has all the characteristics of a federal system of government - with a tendency towards centralization which of course, is very often resented by the States. National integration, unity, uniform and harmonious development are some of the key factors in maintaining good relations. However, the National Government can declare an emergency if the President of India is satisfied that a grave emergency by war, external aggression or internal armed rebellion exists and the security of India is thereby threatened. The judicial organization is national. There is a single citizenship for all the people. There is also a National Development Council and Planning Commission. All these have helped to cement National forces.

(4) An essentially flexible and pragmatic State policy: The directive principles of the State policy talk about Ghandian Socialism which believes in prohibition, a ban on cow slaughter, use of Khadi and swadeshi and Panchayati Raj, but on the whole these are only secondary issues. The political system, especially during the Congress regime of the last 30 years, laid an emphasis on the so-called Democratic Socialism, although all these years it has followed a system of mixed economy with a fundamental right to property. Now in the latest amendment in the Constitution, this right to property has been changed from a fundamental right to a legal one.

Besides the four points mentioned above, in the Indian political system there is also a President who is the Head of the Union of India, who is elected every five years by the members of both Houses of Parliament and the members of the Legislative Assembly of the States.

The Executive power of the Union is vested in the President and is exercised by him either directly or through officers subordinate to him in accordance with the Constitution. The supreme command of the armed forces is also vested in him. Ordinarily he functions on the advice of the Prime Minister and his cabinet but he is considered the defender of the Constitution of India.

There is also a Vice-President, who is the ex-officio Chairman of the Council of State. He is elected by members of both Houses of Parliament and serves a term of five years. In the absence of the President he may officiate for him.

In the States there is a provision for a Governor who is Head of that State and who is nominated by the President with the advice of the Prime Minister and his Council of members. His term is for five years and he ordinarily functions on the advice of his Chief Minister, but in accord with the Constitution, he keeps a watch on the administration for proper functioning.

The last 30 years of the system has been a period of challenge, trial and tribulations. It has evolved almost from scratch. It has survived crises of national and international nature. Some of the major crises witnessed have been:

(1) Partition of the country and its aftermath.

(2) Integration of princely States numbering about 500 or so.

(3) Communal riots and their continuous recurrence.

(4) Chinese aggression and shattering of the economy.

(5) Pakistani wars and over 10 million Bangladesh refugees.

(6) Mass disorders of 1974 and the emergency of 1975.

(7) Language riots in the South and agitations over linguistic states and by Telangana Praja Samiti.

(8) International pressures and politics of Foreign Aid.

(9) Recent disturbances and conflict among police personnel over emoluments and other amenities.

(a) Nevertheless, the system could not only stand to these stresses and strains but could comfortably steer through. Its achievements are fairly remarkable, such as their survival as a Democratic system, when the neighboring states are in the grip of authoritarian systems.

(b) An average 5% rate of growth, which is quite satisfactory for a Democratic development.

(c) Capacity to meet the challenge of enemies successfully when threatened with aggression, and a policy of good relations with all, especially with neighbors and further extending frontiers of friendship.

(d) Resilience to change and peaceful succession from Nehru to Shastri or Indira and even from emergency to Janta Democracy to solving the present tangle by inviting Charan Singh to form the Central Government Ministry as Prime Minister.

(e) Emergence as a secular country, the like of which are not many in the present day world.

(f) Scientific and technological developments of the level of Pokaran, Arya Bhatt and Bhaskar - an impressive array of scientific achievements of I.C.M.R., I.C.A.R. and other National Laboratories under C.S.I.R.

(g) The achievements of India are remarkable even in the industrial and technological field. Almost every type of weapon including sophisticated ones are made for use by its armed forces. Its industrial field has enormously expanded and is capable of giving technical advice in various fields to various countries. India is thus considered the ninth industrially advanced country in the world. Although a great stride has been made in this field, much more remains to be achieved.

To an objective evaluator however, the speed may be slower than expected. The problems of the ancient land are complex and the solutions are self-contradictory. The challenges to the system are partly long-range and partly immediate.

Long-Range Challenges:

(1) Population pressures on land.

(2) Castism, communialism and linguism.

(3) Scientific backwardness in some fields.

(4) Industrial base still not fully developed in some sectors.

(5) Weakness of National character.

(6) Corruption and its manifestations.

(7) Educational system and its relevance to present day problems.

(8) Judicial system and social justice.

(9) National Health Policy from point of view of masses especially those residing in rural areas.

Immediate Challenges:

(1) The Coalitional Destiny.

(2) Defections and Party system.

(3) Defects of election system.

(4) Mounting crises of law and order.

(5) Atrocities on weaker sections.

(6) Inflation and price rise.

(7) Stronghold of Bureaucracy.

(8) Individual loyalties sometimes count more than party loyalties and sometimes more than national interests.

The prime aim of the political system in any country is to build a welfare state. Slow moving Democratic systems do not show spectacular progress and may crumble in the process. The Nehru vision and leadership of India was the result of the glorious history of freedom struggle. The constitution itself represents the will of all those who fought under the leadership of the Mahatma and Netaji Subhash. A strong, independent, secular and socialist India was the dream and the foundations have been laid through:

(1) Planned Development.

(2) Electoral Politics of Democracy.

(3) Non-aligned foreign policy.

(4) Mass education.

(5) Rural participation in politics.

(6) Safeguard of interests of weaker sections and minorities.

However, the institutionalization process of democracy is a long way off. Political leadership plays a critical role. It has to strike a balance between short-range immediate needs and long-term objectives. The systems have to compromise and make thrusts to push the society to progress. As compared to the West, our problems are different as well as numerous. The Western institutions cannot sail smoothly in our Orientalmilieu which is essential to democracy, socialism and secularism.

The National struggle for liberation is not yet over. The first phase of 1947 gave an opportunity of building a National Community. It was negative Nationalism against the British. Now we have to build a positively Nationalistic society. The Western world has proceeded from cultural Nationalism to Economic Nationalism. We have to consolidate our efforts to emerge as a strong, united, secular, and prosperous Nation State in Asia. Let us hope our people operate the political system with care and dexterity so that the sacrifices of the martyrs may not go in vain.

Acknowledgement:

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KOREA'S DEVELOPMENT POLITICS

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I

Korean society has experienced three regimes within three decades: the Syngman Rhee government (1948-1960); the John M. Chang cabinet (1960-1961); and the Chung-hee Park regime (1961-). Having been liberated and becoming newly independent after World War II, one of the prime tasks that each of these governments had to undertake was "societal development" -- a concept that was imposed upon the Korean political system by the West from the time of the birth of the first regime, and that includes all possible aspects of "development," such as political, administrative, economic, social, and so forth.

In fact, each regime claims to have done or is still doing its business of "societal development." Despite the fact that each of the three regimes did this, their goal-priorities toward "development" are different, and the means to achieve them are different. None of their top leaderships are identical in nature and style. Besides, popular attitudes toward "development" as well as political leadership vary.

For example, "national independence," "democratization of society," "national unification through 'March-to-the-North'," and "anti-Japanism" were some of the top priority goals under the Syngman Rhee government. The means used to achieve these major goals were in the first place the bureaucracy, which was a by-product of colonial domination, plus a handful of traditional elites who either participated in the independence movement abroad or represented the upper class of traditional Korean society. Later, he created a political party (the Liberal Party, Jayu Dang) in the name of popular participation, but in reality the party was formed solely for the purposes of extending his rule rather than for enhancing "development."

A descendant of an aristocrat family of traditional Korea, who later became a Western Ph.D. from Princeton University, he portrayed himself with the self-images of the "national hero" and "founding father." His leadership is generally classified as either "charismatic" or "authoritarian." People at one time admired him as a "national hero," but later denounced him as a "dictator."

"Civil liberties," "economic construction," "national unification through the U.N. intervention," and "normalization of relationship with Japan" were major slogans for the John M. Chang cabinet. The principal means to actualize these policies under his cabinet were through negotiations with opposing factions in his own party (the Democratic Party, Minju Dang).

A product of Manhattan College in New York City and also with "yangban" class (traditional Korean upper class) background, his leadership is generally viewed as "democratic," and although often also called "ambivalent" or "incapable." To some people he is viewed as a "true domocratic leader" and to others he is regarded as a "mild Catholic priest" or a "calm theologian."

"Anti-communism," "economic development," "modernization of the fatherland," and "national revitalization" are some of the foremost developmental values as well as goals of the Chung-hee Park regime. His means of achieving these goals are rather straightforward; he has heavily relied on bureaucracy and the Korean Central Intelligence Agency, both of which consist largely of military elites, although he, too, created a political party (the Democratic Republican Party, Minju Kongwha Dang).

An offspring of a poverty-stricken farm family who later became an honor cadre of the Japanese Imperial Army, his leadership is generally known to be either highly "determined" or "authoritarian." Popular attitudes under his regime seem to be "popularized'; on the one hand, there are those who almost fanatically accept the development policies as proposed by his regime and follow his leadership enthusiastically; on the other hand, there seem obviously those who are dissident, or apathetic toward the policies as well as the leadership.

Despite their efforts at "development," two of the three regimes were ousted. The April Student Revolution in 1960 toppled the Syngman Rhee government, and the May coup d'etat swept out the John M. Chang cabinet in 1961. The Chung-hee Park regime suspended its own constitution in 1972 by proclaiming marial law, dissolving the National Assembly and drastically changing the system, changes which it calls the "October Revitalization."

These variations in the Korean case in such variables as patterns of development, leadership styles, and popular attitudes, with their possible impacts upon "societal development," seem to provide an empirical basis for research.

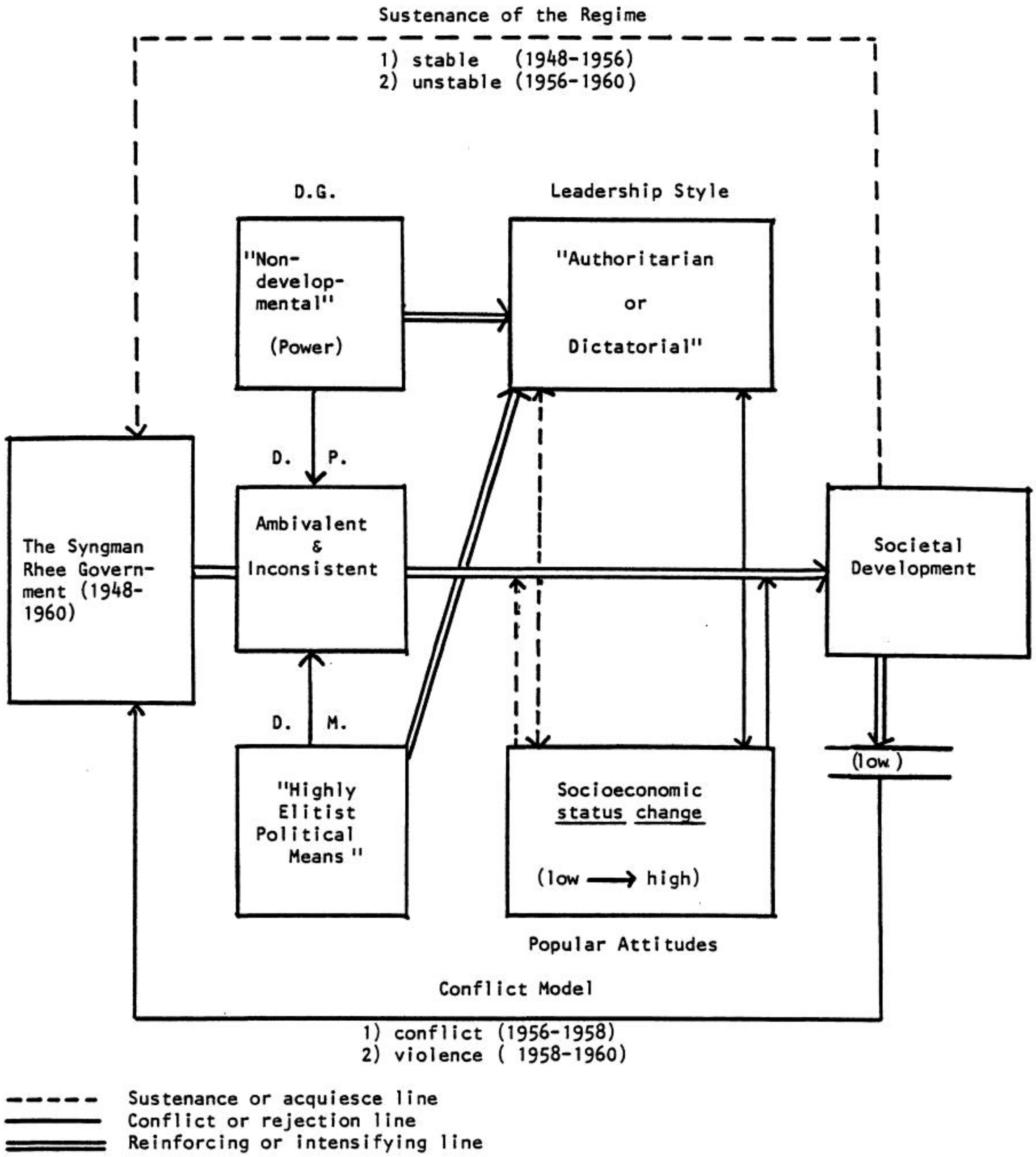
II

President Syngman Rhee's goal perception is very difficult to evaluate in terms of our typology of developmental goals. He at one time showed an explicit interest in "nation-building" on the basis of "democracy" as we noted from his inaugural message of August 15, 1948. Later in the middle of his reign there emerged a shift in his goal perception toward the direction that might be called a mix of "human" and "technological" developments such as anti-communism and economic recovery. Then, toward the end of his regime, nothing seemed to interest him except political power per se. Of course, we can find reasons for this type of unsystemic goal switches. For instance, his verbal endorsement to "democracy" at the outset of the new republic is attributable largely to his long life in the West where his highter education was obtained. The marked change in his policy-thinking during the post Korean Was period toward anti-Communism and economic recovery is rather from the ecological challenge of the Korean conflict than from his original value disposition. His legitimacy crises as president after 1956 definitely seems to have accelerated his power-seeking orientation at the end of his reign. As a whole, therefore, Rhee's goal perception can hardly be labeled as "developmental" as we defined the term. We define political goals as "developmental" when they clarify and project the future image of the total political system, and hence, encourage systemic and directional changes in it. Insomuch as his goal perception is non-developmental, there is no way of associating his leadership style with his political goals in any developmental perspective.

His selection of particular political means seems, however, to be positively related with his leadership style. Despite his organization of a political party (the LP) in the middle of the Korean War, he showed a consistent reliance on his own small group of political lieutenants and the bureaucracy, which is "elitist" means. These two "elitist" means seem to have contributed positively to reinforcing Rhee's authoritarian leadership style by two factors. On the one hand, such "elitest" means had a paternalistic organizational atmosphere whereby absolute obedience and loyalty to Rhee's authority was demanded. On the other hand, such "elitest" organizations as the State Council of the bureaucracy and the Directorate of the LP clearly failed to channel popular interests and participation in the political system to the highest leadership.

In terms of leadership style there is no doubt that Rhee's was very "authoritarian" as we can see from such political incidents as the "Pusan Political Undulation of 1952," the "Constitutional Amendment of 1954," the "New Security Act Incident of 1958," and the "March 15 Rigged Election of 1960." The declaration of martial law, the ruthless suppression of oppositions in and out of the National Assembly, and the police-state methods applied to the press and popular political participation are the major components of his mode of conduct. Partially explicable for his leadership style as his constant resort to the "elitist" means may be, we also conceded that his personality and political socialization under the dominant influence of Confucian mores may be a more powerful explanation to account for his unique power-seeking orientation.

Popular acceptance of both his leadership style and hos political performance during the initial period of the republic was accounted for by the low status of their demographic background characteristics which assumingly means low political consciousness. However, as there emerged some changes in the socio-economic status of the population in a positive direction, these changes slowly gave rise to an enhanced political consciousness which, in turn, produced a more critical evaluation of Rhee's authority and political performance. A total rejection of both occurred from the middle of Rhee's reign and was at its apex at the time of the demise of his regime.



The Syngman Rhee Government (1948-1960)

III

From the beginning to the end, the John M. Chang cabinet's task was dual in nature. That is, while the DP long advocated a policy goal that "democracy" should be achieved through "party politics," on the other hand they also were ecologically constrained to undertake "economic construction" by the same means.

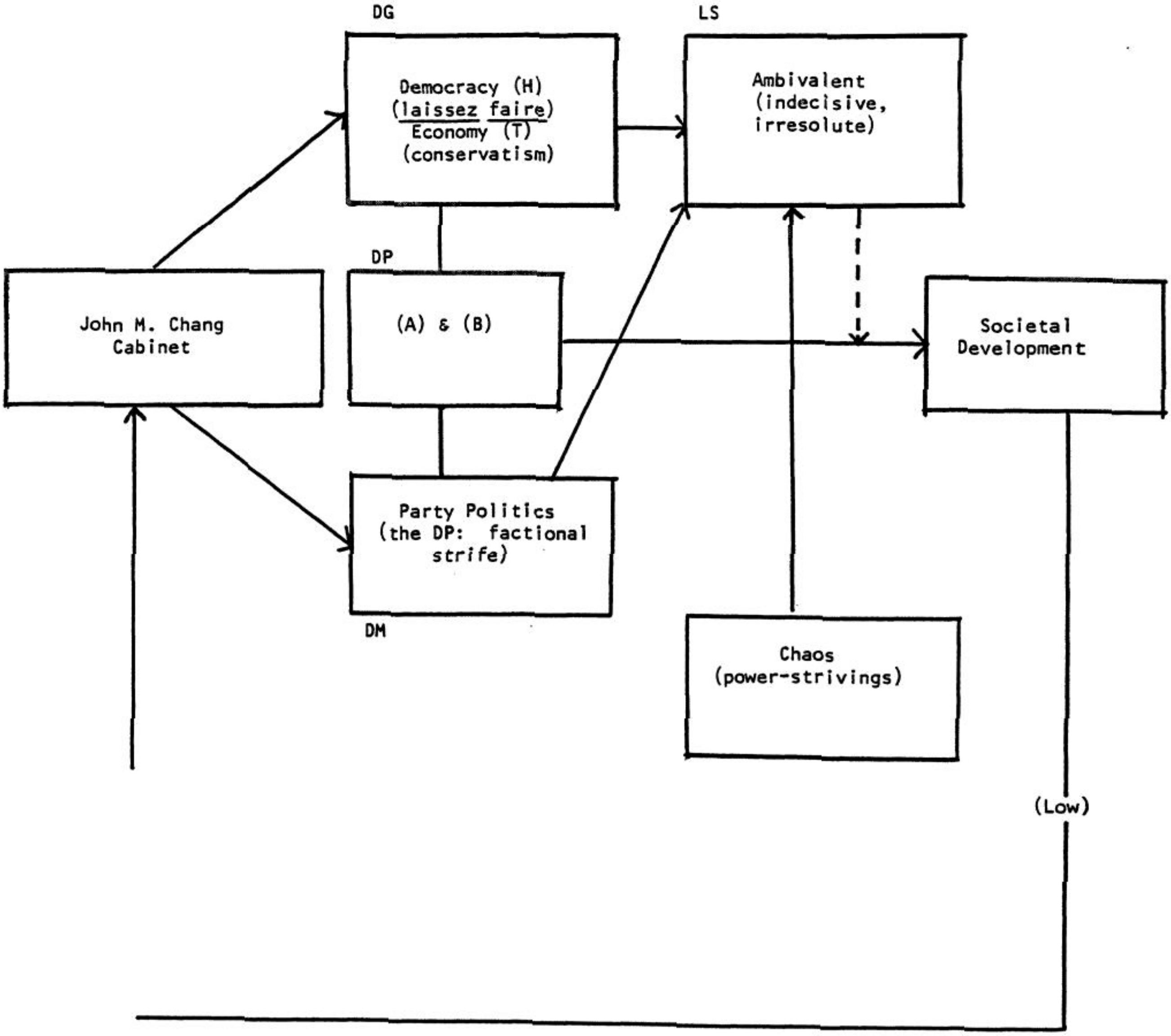
However, "democracy" as a political goal of the Chang government came to mean merely a laissez faire response to political pressures because of the lack of concrete or firm principles. "Economic build-up," despite the Chang cabinet's endeavors toward such long-term programs as the NCS and the FYECP, evolved pretty much along conservative lines largely because of their exogenous motivation. "Party politics" was totally traumatic because of the endless factional strife. This was probably caused by the unpreparedness and indiscipline of the members of the DP to the rules of the ball game called the democratic political process.

Dual political goals of different nature obviously seem to have affected Chang's leadership style. Combined with his indecisive and irresolute personal character they helped contribute to shaping an "ambivalent" leadership. In other words, on the one hand, the Chang cabinet had to be involved in continuous political bargaining with other political forces. This was necessary in order to secure a comfortable majority in the National Assembly, which was essential to promoting "democracy" under the given parliamentary system of government. On the other hand, Chang had to maintain "task-oriented" personnel in his cabinet to provide an efficient instrument for implementing various programs for "economic construction." Chronic factional strife in the DP itself created recurrent tensions both in the party and in the total political system. And yet Chang simply could not overcome these difficulties and regulate them by resorting to some other course of action, let us say, for example, "authoritarian" or "democratic" leadership. Hence, Chang's leadership became even more "ambivalent."

Although there were no significant changes in the demographic characteristics of the population during this short regime as compared to those in the period of the Syngman Rhee government, the political freedom that the populace obtained through courageous and persistent struggle against the Rhee regime obviously brought about extreme political activism. This political activism, in turn, brought an avalanche of inconsistent and incompatible political demands. Thus, it is very difficult to assess this type of popular attitudes. However, to characterize roughly, popular attitudes during the Chang cabinet can be said to have zigzagged. For example, at first the people accepted both the development pattern and leadership style. Next, they began to oppose at one time or another the proposed development pattern or the leadership style of Chang. Later, toward the end of the regime, a Cell (IV) attitude, which is a total rejection of both development pattern and leadership style was prevalent in the South Korean political system. Demographic changes in the populace offer little explanation to these inconsistent and ambivalent popular attitudes toward the government. Instead, the sado-masochistic striving for political power which was unleashed with the mood of laissez faire political leadership at the time, seems to account for the zigzags in popular attitudes toward the John M. Chang cabinet.

Under these circumstances, it is not difficult to understand that the degree of societal development achieved by this regime was very low. The political aspect of societal development was soaring in an atmosphere of loose laissez faire, a misinterpretation of liberal democracy. Unceasing factional strife in the DP and among other political forces was the political consequence of such misled democracy. The economy was stagnant. The fragile cabinet simply could not push forward its economic programs. The consequence of this inability in the economic realm was grave. Inflation became rampant, businesses on all levels collapsed, and hundreds of thousands of unemployed were idling about. Lawlessness and disorder as we saw in some of the violent demonstrations speak for the social aspect of the Chang cabinet's societal development.

Accordingly, although Chang himself later claimed that "inability" and "corruption," employed more often than not to describe his regime, were not the reasons for the military coup d'etat, the John M. Chang cabinet would not have survived longer unless something was really done for more rapid and improved societal development.



Conflict or Breakdown Model

The John M. Chang Cabinet (1960-1961)

IV

"Economic development" was President Park's major developmental goal and it was emphasized through the entire regime period under investigation. Of course, there were some observable variations in guidelines and principles for achieving the chosen "economic development" goals depending upon different subperiods of the regime. For example, "reconstructing infrastructures of the national economy" was the major component of "economic development" during the period of military rule (1961-63). "Frugality," "diligence," and "savings" were the guidelines for people to follow during the period of "modernization of the fatherland" (1964-68), while "production," "exports," and "construction" were simultaneously emphasized as major principles for a rapid economic development. The concept of "national defense" became an indivisible element of economic development during the period of "national revitalization" (1969-72). The 1st, 2nd, and 3rd FYEDPs were the action programs for economic development during the Park regime.

As to why he emphasized "economic development," we concede, on the one hand, that his personal background with its constant economic deprivation might have impressed on his mind a strong motivation to economic development. On the other hand, the ecological situation, especially the low economic achievement under the preceding regimes might also have caused him to perceive rapid economic development as a most urgent task for the nation upon his assumption of political power. At any rate, it is clear that economic development has been consistently advocated during all the subperiods of his regime, making his developmental goal a "technological" development in typology of goals.

His original choice of developmental means was military. This we see in its raw fashion when Korea was experiencing military rule. Later, military personnel were injected into key positions in various political institutions such as the DRP, the bureaucracy, and the KCIA. The DRP was mobilized mainly for the purpose of legitimizing political power of the Park government. Bureaucracy has been the champion of carrying out various economic development plans like the 1st, 2nd, 3rd FYEDPs. The KCIA has been a backbone of the power structure, directing the nation's security and defense.

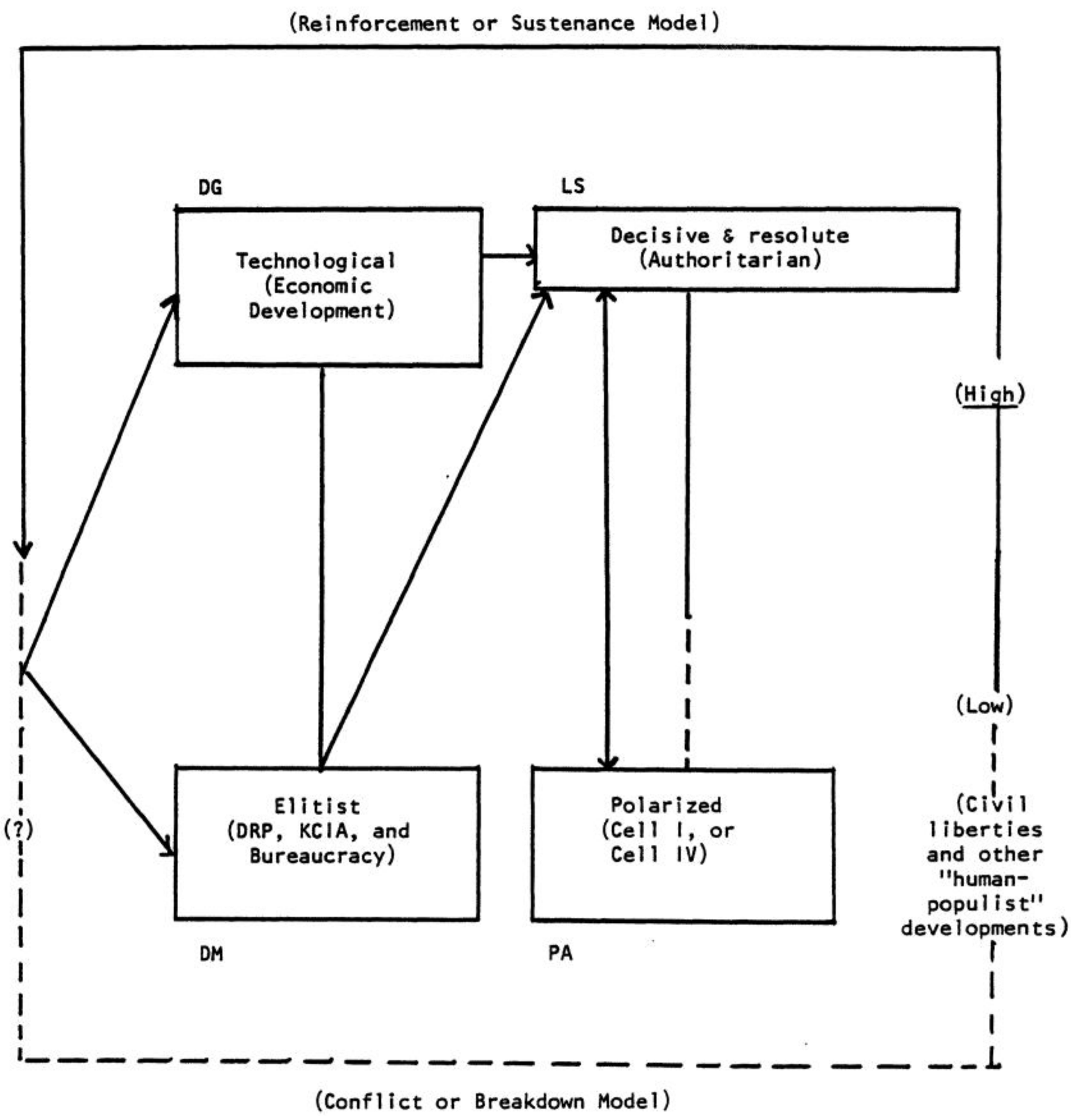
During the period of "modernization of the fatherland," the DRP was pretty heavily mobilized, largely because it was a period for political legitimatization of the regime, although reliance on the KCIA was none the less heavier in a substantial sense. Ever since national defense and security became a focal point because of exogenous challenges, the KCIA has been a powerful overt political machine and this is especially so during the period of "national revitalization." Bureaucracy has run through all the subperiods as an important instrument for economic development. Thus, despite the DRP as a political party, the developmental means of the Park regime were as a whole, characteristic for their "elitist" nature. Accordingly, the recurrent pattern of development through President Park's entire regime under investigation has been DP (D) "technological" development pursued by "elitist" means.

His leadership style has been "decisive," "resolute," and for this reason "authoritarian." Efficiency and effectiveness in carrying out the reform measures during the junta period seemed to be the factors that made his leadership "decisive" and "resolute." His firm commitment to economic development as a developmental goal did not allow any political compromise or bargaining with other political forces such as the opposition party and the university-press nexus. This was so even when the legitimacy of his political power was not very solid as during the change-over period from military to civilian rule. Rather, he was a firm believer in the proposition that political legitimacy can be secured through achievements in economic development. This philosophy seemed to intensify the "decisiveness" and "resoluteness" in his leadership to even a greater degree during the period of "modernization of the fatherland." The regimentary nature of national defense and security as a political goal during the period of "national revitalization" also seems to have contributed positively to enhancing the degree of "decisiveness" and "resoluteness" in his leadership.

Developmental means such as the DRP, the Cabinet, and the KCIA, largely because of their hierarchical organizational atmosphere, seem to have embedded in the minds of the ruling elites a spirit of unconditional loyalty and obedience to the supreme decision-maker. This, in turn, seems to have contributed to a rise of "authoritarianism" in his leadership style.

Popular attitudes toward the Park government during the former half of the entire regime period were "positive" to development pattern but "negative" toward leadership style. In the latter half of the regime period it seems that there emerged a phenomenon of polarization in popular attitudes; that is to say, on the one hand, there have been those who totally reject the ongoing development and leadership style as we witness in the behaviors of the opposition party and the dissident university-press nexus; while on the other hand, there have been groups such as the retired military officers and the business leaders who enthusiastically accept the leadership and approve its ongoing development. Although there was a remarkable improvement in the socio-economic status of the populace in this regime period as compared to that under the preceding regimes, we see that this demographic change provided little explanation for the popular attitudes. Instead, the unique power-strivings that stem from the traditional Korean political culture provide a better explanation for the attitudinal polarization, namely, all-or-nothing, and once-and-for-all type of striving for political power and authority.

Despite all these complicated and complex social dynamics that President Park's government has had to go through, the degree of societal development, especially that of economic development which is the government's choice as the major developmental goal, has been remarkably "high" as we can see. However, a reservation can still be made on the socio-political aspects of societal development, particularly in the arena of civil liberty. The "New Community Movement" to modernize the rural area and thus to ease the tension between the haves and the have-nots, and the task force to combat possible corruption among the higherechelons of society seem to imply a long-term policy change in President Park's government toward a more "human" and "popular" direction in development pattern.



The Chung-hee Park Regime (1961-1972)

LARGE SCALE ENERGY PLANNING MODELS IN THE UNITED STATES: AN OVERVIEW

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I. Introduction

The 1973 energy crisis resulting from the OPEC embargo may be said to have stimulated a great interest in the development of large-scale energy models in the United States' energy system. In retrospect, however, the energy crisis of 1973 only served as a catalytic agent reminding both private and public sectors of the immensely complex nature of the U. S. energy market. In particular, this involved the inherent uncertainties involved in decision making concerning the development of new resources, conservation efforts, and social and political implications surrounding the entire spectrum of energy/economic system. There have been literally hundreds of analyses of U. S. energy prospects, most of them based on equally numerous modeling efforts.

This paper presents five of the most representative large-scale energy/economic models in an overview fashion.[1]

The models examined are the Long Term Interindustry Transaction Model (LITM) or alternatively known as the Hudson/Jorgenson Model, the Stanford Research Institute-Gulf Model (SRI-Gulf), the Brookhaven National Laboratory Energy Model (BESOM) and its dynamic version known as DESOM, the Integrating Model of Project Independence Evaluation System (PIES), and the Brookhaven-Illinois Input-Output Model.

Energy models employ a variety of methodologies and differ very much in scope and objectives. Although each model contains many similar economic contents, the level of details and approaches in determining supply and/or demand for energy, or degree of integration achieved between energy supply sector to that of the overall economic sector are quite different. Principal policies or planning issues addressed are also different. Some models are aggregated at the national level, whereas some contain regional features. Table I summarizes these methodological characteristics.[2]

II. The Hudson-Jorgenson-Hnyilicza Model (LITM)

General Description

In 1974, Hudson and Jorgenson developed two separate submodels, a macroeconomic model for economic growth and a multisector interindustry model, utilizing "translog" methodology for econometric estimation in a general equilibrium context. However, the two submodels failed to integrate well due to incompatibility of input and output of the submodels. This led to Hnyilicza in his attempt to build a simple two sector model with a somewhat different treatment of economic growth from Hudson-Jorgenson, but successfully integrating it to a multi-sector I/O model. Shortly after Hnyilicza's attempt, Hudson-Jorgenson developed a new model with ten sectors and with a similar structure as Hnyilicza's model. For simplicity, Hnyilicza's model specifications are considered here.

Operation of Model

Figure I depicts model structure. Basically, the model provides equilibrium prices and quantities of energy and non-energy goods and this is related to the economic growth. In this sense, the model is very much a micro-economic model within a general economic equilibrium.

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Figure II depicts the goings-on in the production sector. The function of the production sector is first to determine an equilibrium factor input mix which is optimal for each industry in producing its total output. Second, it must also determine the equilibrium total output level to satisfy both intermediate and final demand. What is depicted in Figure II is a "generalized Input-Output" model wherein the coefficients, rather than being given exogenously, are functions of the prices of all inputs and cofigurations of final demand. There are ten derived demands for each of the five inputs used by the energy sector and five inputs are used for non-energy sectors (although only seven are shown in Figure II). There are two energy sector supply curves and three non-energy sector supply curves. Only two markets, energy and non-energy intermediate goods, have well defined market supply and demand curves and those equilibrium quantities and prices. The missing eight supply and demand curves are provided by two other sectors, Consumption and Investment sectors, that we will subsequently examine. With the additional "missing" curves being provided, there are ten completed equilibrium sets of prices and quantities.

Figure III portrays the Consumption sector. It is clear that the intertemporal utility function splits between present consumption and future consumption (savings) and it also divides the present consumption within the period into four categories of goods, energy and non-energy goods, capital services and leisure.[3]

The intertemporal utility function which performs in this division is an econometrically estimated function of price, a level of consumption of each type of goods, wage rates, etc. From the consumption sector, it provides two supply curves (labor services and savings) and three additional demand curves (capital services, non-energy consumer goods, energy consumption goods).

Figure IV illustrates Capital sector. Here oncoming streams of investment goods are split into three different gross investment goods. Aside from the investment goods going to household, e.g., durable goods, the two investments in energy and non-energy sectors are adjusted by depreciation and efficiency of capital, lagged by one time period, to produce supplies of capital services. Market equilibrium in which three sectors -- production, consumption and investment and 11 sets of prices and quantities are determined are shown in Figure V.

The brief methodology of the Hnyilicza model serves the main structural feature of Hudson-Jorgenson's production (supply) model, especially in regard to characterization of the structure of production by means of the "translog", and in regard to an integrated treatment of production, consumption, and growth.

Hudson-Jorgenson model is more disaggregated and its production submodel contains six industries of the energy sector:

Coal
Crude petroleum
Refined petroleum products
Electricity
Natural gas
Delivered gas

There are four non-energy sector industries:

Agriculture and construction
Manufacturing
Commercial and transportation
Trade and services

These ten sectors constitute only a supply submodel and this is interconnected to capital services, labor services, and imports that were shown in Figure II. By replacing highly aggregated two sector models of Hnyilicza I/O model with the more disaggregated model just described above, it gives a simple overview of Hudson-Jorgenson model.

III. The SRI-Gulf National Energy Model

General Description

The SRI-Gulf National model is a partial equilibrium analysis utilizing a spatial network system. The model covers 24 major fuels (end use) in each of the nine demand regions, and 30 primary resource supplies, such as coal in the various resource basins, from 20 supply regions (Alaska). It also contains 600 transportation and distribution links.

Conversion technologies such as coal gasification, crude oil refining and electric power generation by types of fuels are explicitly modeled. The models compute regional prices and quantities of all energy forms, as well as energy technological requirements between the years 1975 to 2025 by balancing supply and demand.

Two other interesting features of the model are: the resource constraints are not externally imposed, but are rather implicitly introduced via higher prices. The model also calculates dynamic equilibrium prices and quantities of energy resources not by repeated use of the "static" model in each time period, but determined via network proliferation which links both past and future prices and quantities.

Operation of Model

The operation of the SRI model is best described in terms of the algorithm used to solve for equilibrium, and the relationship of the algorithm to the network and its components. Figure VI shows an example of elements of the energy network. SRI model algorithm involves four steps and this is schematically described in Figure VII and below.

1. Apply inverse resource supply functions, where price is made to be a function of quantity lagged in one period. This equation is exogeneously given. Referring to Figure VII, the first step is to "guess" initial quantities of natural gas and synthetic gas, respectively, and using the natural and synthetic gas supply curves, to calculate corresponding P_A', P_B'. These prices will then apply at the process box A and B in Figure VIII.

2. Supply Function Transformation. This involves "proliferation" of prices up the network. A technological submodel begins by assuming that a profitable firm would supply energy products by building plants with a capacity and duration such that the net present value (NPV) in time (t) is

$$NPV(t) = -C(t) + \sum_{T=t}^{t+L} \frac{P_{(T)} - \emptyset(T)}{(1+r)^{T-t}}$$

where,

$C(t)$ = capital cost of the new unit of capacity built at time (t)
$P(T)$ = product price at time (T)
$\emptyset(T)$ = operating cost (including fuel cost) at time (T)
r = discount rate
1 = life of technology

The critical variable is P(T), for it requires constant "guessing." If we knew P(t+1), P(t+2), ..., then we would know the amount of plants to build and so on. Of course, this process is equivalent to supply curve formation algorithm.

To obtain prices and quantities of end use products such as residential and industrial gas shown in Figure VIII, it begins by obtaining the average price, $\bar{p}$, of natural and synthetic gases entering the pipeline.

Thus,
$$\bar{P} = \frac{P_A^{\bullet} q_A^{\bullet} + P_B^{\bullet} q_B^{\bullet}}{q_A^{\bullet} + q_B^{\bullet}}$$

The price of gas delivered to the two end users, i.e., (to β) would simply be the transformation of the $\bar{p}$ through the pipeline model,

$$P_1^{\bullet} = P_2^{\bullet} = \bar{P}/e + c$$

where,

$P_1^{\bullet}$ = initial price of end user 1 (e.g. residential gas)
$P_2^{\bullet}$ = initial price of end user 2 (e.g. industrial gas)
e = thermal efficiency $\frac{\text{(BTU at source)}}{\text{(BTU at delivery)}}$

c = O & M costs plus capital charge per BTU

3. Demand Function Algorithm. Third step is to apply the direct demand functions at the top of the network using the prices $P_{k+1}(t)$ computed on the way up in Step 2. In other words, estimate of demand is obtained by applying the demand function

$$q_{K+2} = T_D \left[P_{K+1}(t)\right]$$

Returning to Figure VIII, this step of algorithm involves estimating residential gas demand, $q_1^{\bullet}$, at price, $P_1^{\bullet}$, using the residential demand function.

4. Next step is to derive Demand Function. This takes two steps. Using Figure VIII again, first, the residential and industrial quantities q_1° and q_2°, respectively determined in step 3 are added to give the total demand for gas $\bar{q}=q_1^\circ+q_2^\circ$ at β. In order for the pipeline to deliver $\bar{q}$ at β, it must take $\bar{q}/e$ at α, where e is the thermal efficiency of the pipeline, including transportation losses. This is the demand curve transformation.

The second step is, given the demand $\bar{q}/e$ of gas at α, the market share model is applied to determine how much of natural and synthetic gases would be pumped to the pipeline at the prices of P_A°, P_B°. That is,

$$q_A' = MS_A(P_A^\circ, P_B^\circ) \times \bar{q}/e$$

$$q_B' = MS_B(P_A^\circ, P_B^\circ) \times \bar{q}/e$$

where $MS_A\ (P_A^\circ, P_B^\circ)$ is the market share function.

If $q_A' \cong q_A^\circ$ and $q_B' \cong q_B^\circ$, equilibrium has been achieved. If not, we return to step 1 of the new "guesses" and repeat four steps.

IV. Brookhaven National Lab Energy Model

The basic building block of BNL model is the BESOM model which is a generalized linear programming transportation model of Koopman/Hitchcock/Kantorovich form. The program finds that the set of energy flows through the energy system which minimizes the total cost of energy to the nation subject to the constraints of specified energy demands.

The BESOM linear programming model in short states:

$$\text{MIN. } \underline{C}^T\underline{X}$$

$$\text{Sub. to } A\underline{x} \geq b$$

where,

$$\underline{x} \geq o$$

C = the "cost" vector
A = A constraint matrix
b = constraint vector
x = vector of energy flows to be solved for and its dual for obtaining "shadow prices",

The model overview is illustrated in Figure IX. Figure X illustrates BESOM network where "energy flows" are expressed in terms of "distributed products destined for specific final demands." There are 27 primary resources (called supply sectors) and 22 final demands (demand sectors).

The figure shows "trajectory" of technologies between each resource and every distributed product and there is an end use conversion process between every distributed product and the corresponding final demand where,

xjl = quantity of distributed product l from primary resource j
cjl = total cost of all technologies from resource j to product l including resource extration costs, energy conversion costs, transportation and distribution cost
ejl = thermal efficiency of the technologies from j to l
ějl = thermal efficiency of end use conversion process from j to l
= maximum j available
De = final demand of l that must be satisfied

There are 27 x 22, or 594, possible processes from resources to final demands and then 594 elements of unknown vector $\underline{x}$.

Final demands for energy which are related to distributed products by the efficiency of end use conversion processes, are exogenously determined and must be made available to the model as input. The result is diagrammatically shown in Figure XI.

DESOM

DESOM is a dynamic version of BESOM, utilizing the same 27 x 22 resource to final demand categories. DESOM extends BESOM in the following sense:

1. Minimizes the total discounted cost of energy overtime
2. Addresses the question of capacity expansion rate

3. Intertemporal optimum consumption level is endogenous
4. Interconnects series of BESOM submodels

BESOM - Illinois I/O

BESOM has been connected with an I/O model developed at the University of Illinois.

- I/O model is run and its solution is supplied to BESOM as input

- BESOM is then run with these inputs and its solutions are used to compute new input for the I/O model. These processes are repeated until input for BESOM calculated by the I/O model and the input for the I/O model calculated by BESOM do not change upon subsequent steps. Figure XII depicts the overview of the model.

V. Project Independence Energy Model

U. S. FEA, in response to oil embargo of 1973-1974, developed a system of models for the purpose of evaluating energy policy alternatives with emphasis on the potential import substitution for the next 10-15 years. The model is based essentially on three modeling techniques which focuses on three different aspects of the energy system.

- Primary resource supply: a judgmental model

- Nonlinear econometric demand model: for annual demand curves for distributed fuels. A linear programming model of the energy conversion and transportation system connecting resources to the delivered product.

PIES overall modeling framework is schematically illustrated in Figures XIII and XIV.

Supply Side of the Model

As is the case with the BESOM, the building blocks of the PIES supply model is a generalized linear programming transportation model, but with general equilibrium interpretation rather than minimum cost interpretation.

Supply curves of various energy resources are generated using a variety of techniques from engineering and geological analyses for coal to a complex computer model by the National Petroleum Council, to estimate oil and gas resources. PIES framework is flexible enough to use any model that can generate a static annual supply curve for each resource for each region for each year.

Each of these supply curves are generated via piecewise step function approximations shown in Figure XV and are incorporated into the linear programming supply model.

Demand Side of the Model

The demand models in PIES is a set of "behavioral econometric sector model" containing over 800 behavioral relationships describing energy product demand over 40 product/sector combinations. The reason for this complexity stems from the model's explicit treatment of interfuel competition as well as intertechnological competition in the end-use sectors themselves (cross elasticity effects). These give the model a capability of handling regional own and cross elasticities of demand and regional quantities demanded, given the regional prices. In any given year, the regional residential, commercial, transportation, and industrial demand models are expressed in the form,

$$\frac{Q_i}{Q_o} = \prod_{j=1}^{N} \left(\frac{P_i}{P_j}\right)^{Eij}$$

where,

Qi = demand for the ith delivered fuel
Qi = reference demand for the ith delivered fuel
Pj = price of the jth delivered fuel
Pj = reference price of the jth delivered fuel
Eij = elasticity of demand for the ith delivered fuel with respect to the jth delivered fuel prices

The parameters Qi, Pj, Eij are determined by fitting complicated equations which may differ among sectors, regional time series and cross section data.

Operation of the Model

The sequence of submodels actually run to compute an equilibrium is best illustrated by the use of Figure XVI. Macroeconomic model produces necessary data for demand forecasts by regions, fuel, sector, and prices. Macromodel also provides information on resource constraints, e.g. equipment for resource extraction.

Having obtained demand forecasts, the supply submodels (via piecewise supply curves and linear programming models) are called in to provide the supply side of the picture. Once supply information is available, the iterative algorithms are similar to the one employed by the SRI model. The iterative algorithm begins with:

1. "Guess" an initial price for each distributed fuel in each region
2. Using the most current estimates, available of the equilibrium prices, λ_K , compute the demands corresponding to those prices
3. Using the demands and own elasticities, the demand curves are approximated as follows:

$$D\ (\lambda_K) = C_\circ \lambda_K{}^e$$

where,

D(.)= demand
(x)= price
E = own elasticity
$C_\circ$ = constant

These "local" demand curves are approximated by piecewise step functions and endogenized into the linear programming supply model.

4. The linear programming problem is then solved for a new estimate of equilibrium price
5. If $\lambda_{K+1} \cong \lambda_K$, stop. Otherwise, repeat the process.

The PIES model is also capable of evaluating economic impact of any energy development scenarios, and assessment of international implications and environmental impact.

Concluding Remarks

Although the models reviewed are limited to a fraction of those currently operational, a number of general observations may be made about the modeling efforts and model themselves.

1. Each model reviewed is too large in scope. Any attempt to build a single multi-purpose model to evaluate all of the existing energy issues is almost impossible. Sheer size of the model in its complexity and level of aggregation appears to separate the model builders and ultimate users of the model. Aside from being economically inefficient to operate the model, the interpretation of results may be difficult and often misleading.

   Most of the large scale models have less than claimed capabilities of evaluating energy policies or technological changes. Most models have limited objectives and purposes for which they are built. Thus, each model has a limited capability of evaluating specific questions about energy/economic issues but not the broader policy issues.

   Major weaknesses inherent in all of the large scale energy models considered lies in the treatment of demand models. While supply models are sophisticated and well structured, demand models are mostly borrowed from outside of the system. Heavy dependence on the I/O analysis and econometrical estimation for the demands makes the energy models become essentially "driven" by the externally determined demand model. None of the models truly are capable of evaluating the effects of energy prices on economic growth and on energy demand.

   Energy models can be a particularly useful tool for policy analysis at the national and sub-regional levels. However, on national levels large scale models lack the regional details. Models that incorporated regional details such as SRI-Gulf, however, suffer from enormous regional detail data requirements which more often than not are not likely to be available. From the methodological point of view, some models are more conducive to regionalization than others because of simplicity in model structure or less restrictive data requirements. PIES and BESOM are relatively easy to regionalize. Most difficult models for regionalization are those that utilize I/O.

2. It appears to be more logical to have a variety of smaller scale energy models suitable for evaluations of energy/economic issues and policies at regional and sub-regional levels. National evergy policies or changes in technologies may be exogenously provided to these smaller scale models to evaluate their impact on local scene. Large scale models may be developed to provide national level energy demands and supply pictures and this may reflect changes in national energy policies. The output of the large scale model may be used as input for smaller models and conversely, the output of smaller models may be used as input for the large scale model, if appropriate.

NOTES

[1]Discussions of the energy model presented in this paper are benefitted from the work of H.W. Brock and D.M. Nesbitts. See reference 2.

[2]There are many other energy models not treated here but worth mentioning for the metholodogical differences they offer:

Energy Technology Assessment & Macroeconomic Model (ETA-MACRO) features an integrated system of neoclassical macroeconomic growth model and a dynamically specified nonlinear programming energy sector model. The model is heavily used in assessing nuclear and other long range energy alternatives.

PILOT Economic Energy Model features a dynamically specified linear programming model of energy supply to assess the long range energy technological outlook given the specified energy demand. The original 23 sector inter-industry model is replaced by a hierarchy of utility functions emphasizing choices between energy and non-energy goods.

Wharton Annual Energy Model integrates the Wharton Annual Macroeconomic Model with the energy oriented variable coefficient inter-industry model having 59 intermediate goods and industries.

Synfuels. The model is designed to demonstrate the commercialization of synthetic fuel technologies. The methodology used here is inter-regional and inter-temporal equilibrium through recursive network algorithm covering 52 years from 1973 to 2025. An interesting feature of this model is the use of a decision tree for the aggregated version of a network model.

[3]Capital services are treated as annualized value of services which flow from consumer durables or residential stock.

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TABLE 1. FIVE LARGE SCALE ENERGY MODEL CHARACTERISTICS

	PRINCIPLE POLICY ISSUES OR OBJECTIVES	MODELING METHODOLOGY	DEMAND	SUPPLY	PRICING	NO. OF REGIONS INCORPORATED	ENERGY-ECONOMY INTERACTION
Long Term Inter-Industry Transaction Model (LITM) Hudson/Jorgenson	Long-range planning and R & D	Integrated system of neoclassical macroeconomic growth model and 10 sector, energy oriented inter-industry model	I/O and macro growth model via econometric estimation of final demand	Exogeneously provided from other studies	Econometrically determined	Not considered	Economy wide integrating model where linkages are achieved with several industry supply models
SRI-Gulf Model	Originally applied to analysis of synthetic fuels development strategies for Gulf Oil Co.	Detailed regional network model with dynamic specification, sophisticated market clearing mechanism	Network analysis via proliferation of inverse supply function. 24 end use	Network analysis using inverse resource supply function. 30 primary sources	Algorithm between demand and supply which clears market	9 demand region. 20 primary resouces. Supply region. 600 transportation and distribution links	More of supply model
Brookhaven BESOM	Long-range technology and policy assessment via accounting framework for reference system	Detailed Static Linear Programming Model. Self-contained model but has capability of linkage with other I/O models such as Brookhaven Illinois and LITM	Exogeneously determined. 22 final demand	Exogeneously determined. 27 primary resources	Derived from exogeneously provided supply functions and shadow prices of LP model	Not considered	Integrated with I/O and LITM
DESOM	Increasingly utilized by DOE in long-range technology assessment and policy analysis	Dynamic version of BESOM structure. It also separates capital outlays from O & M cost and optimizes it from present value basis	Same as above	Same as above	Same as above	Same as above	Same as above
PIES	U.S. dependence on oil. Impact of domestic price control	Linear programming model used to integrate separately developed energy supply and demand models	Econometric equations	Step function based on "average minimum acceptable selling price." Exploration for oil and gas is provided exogeneously	Market clearing price where demand equals supply	9 demand regions with transportation link	Links to macro demand and supply models

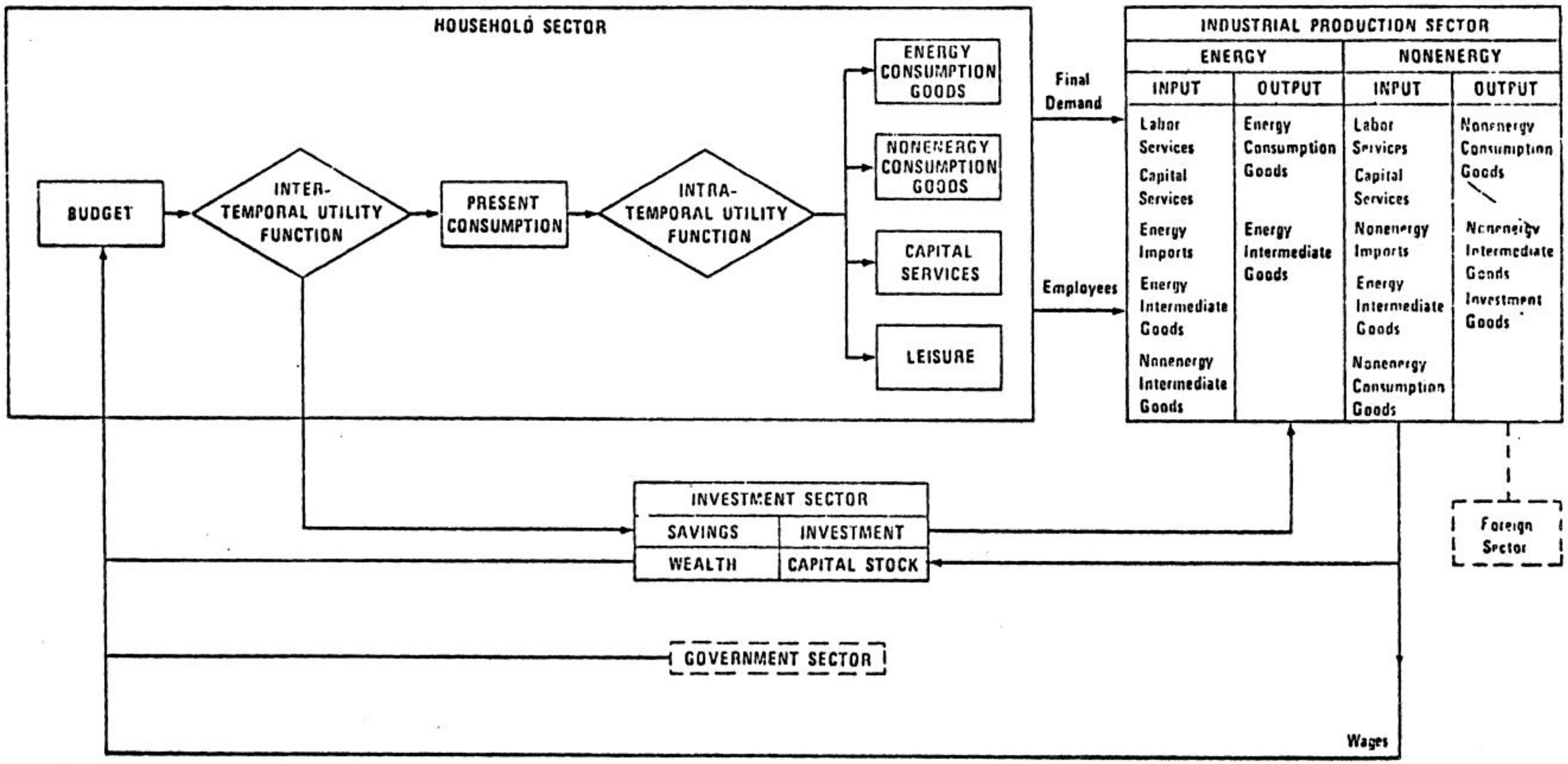


FIGURE 1 THE HNYILICZA MODEL STRUCTURE

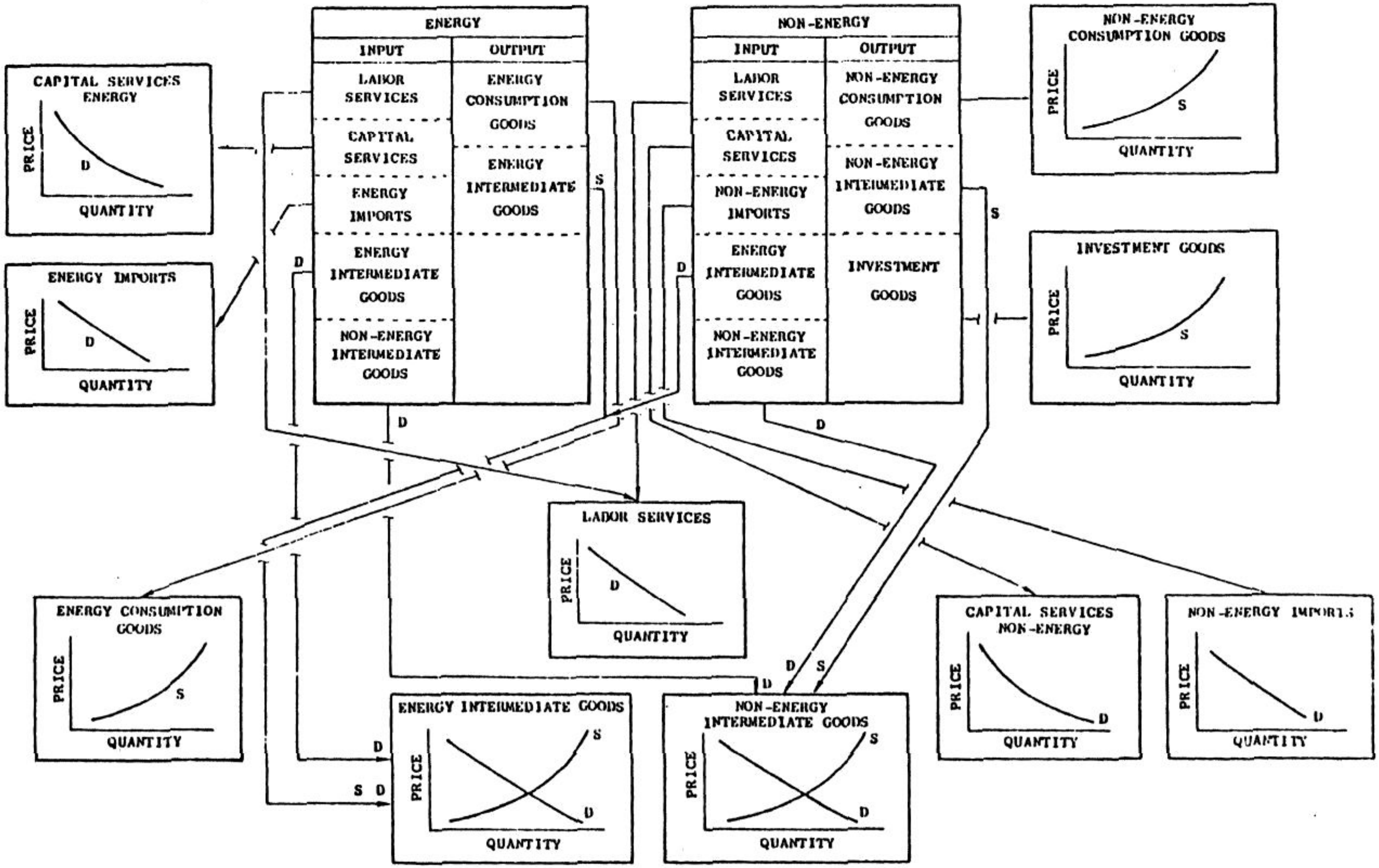


FIGURE II INDUSTRIAL PRODUCTION SECTOR

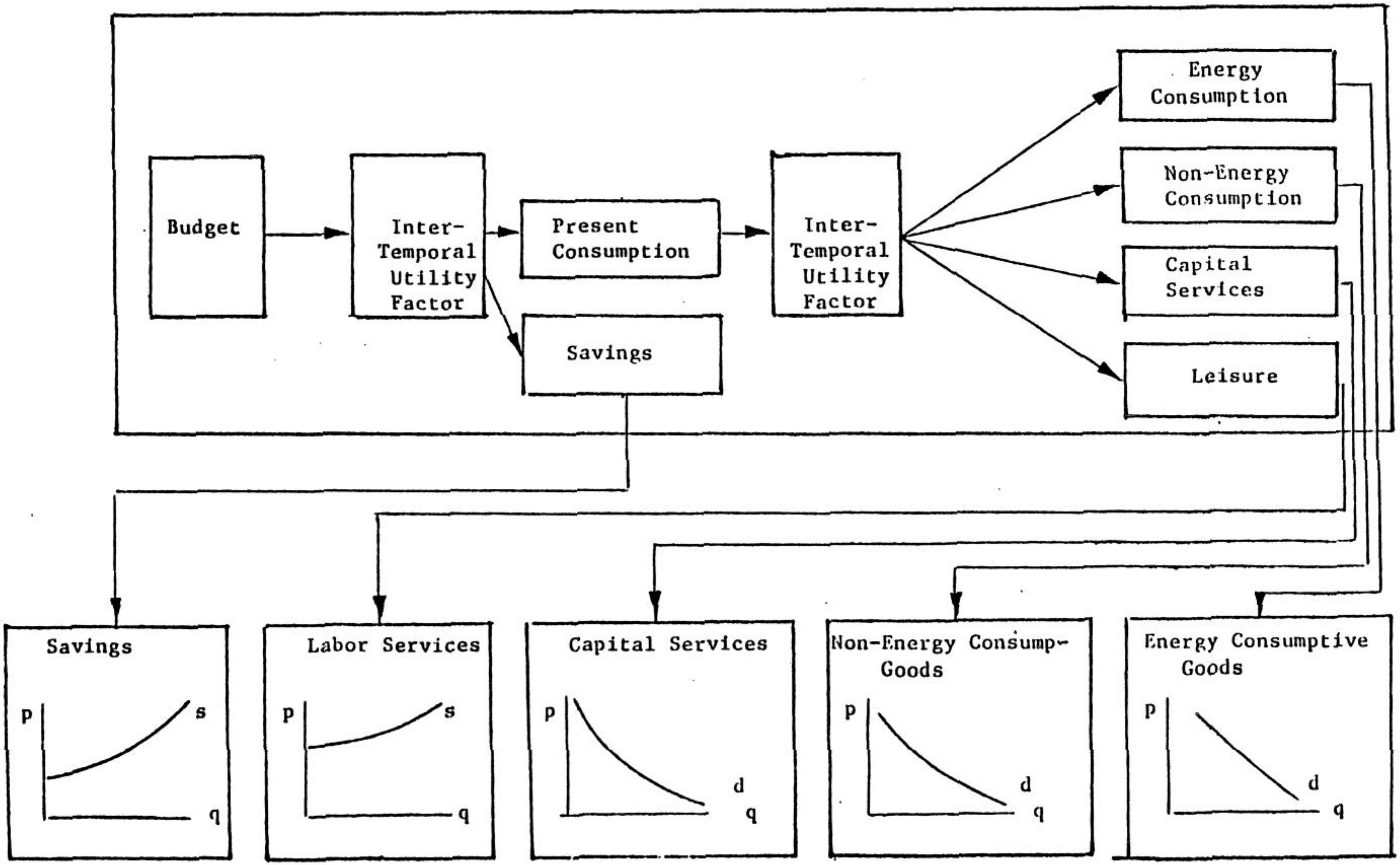


FIGURE III THE HOUSEHOLD SECTOR

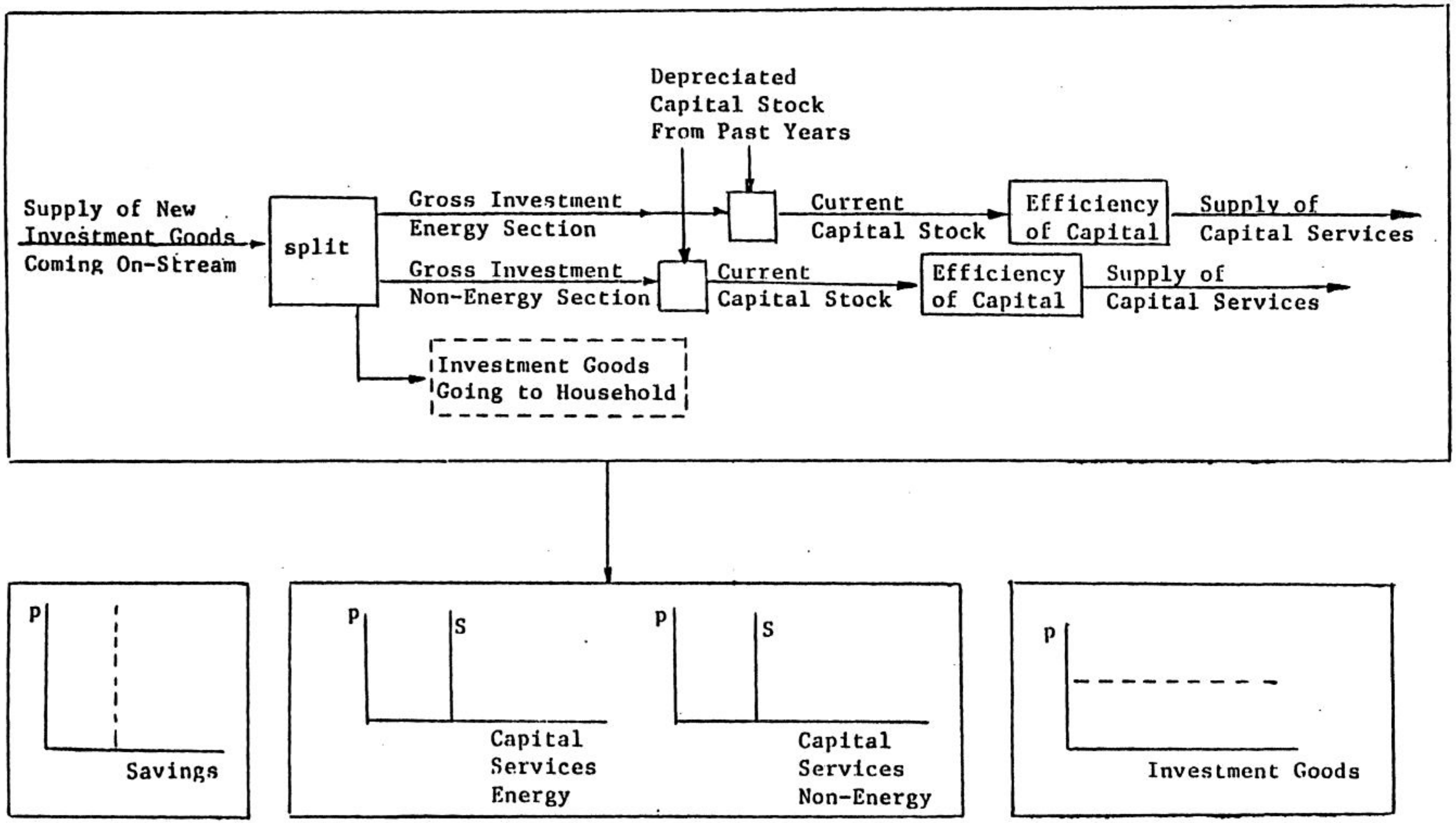


FIGURE IV INVESTMENT SECTOR

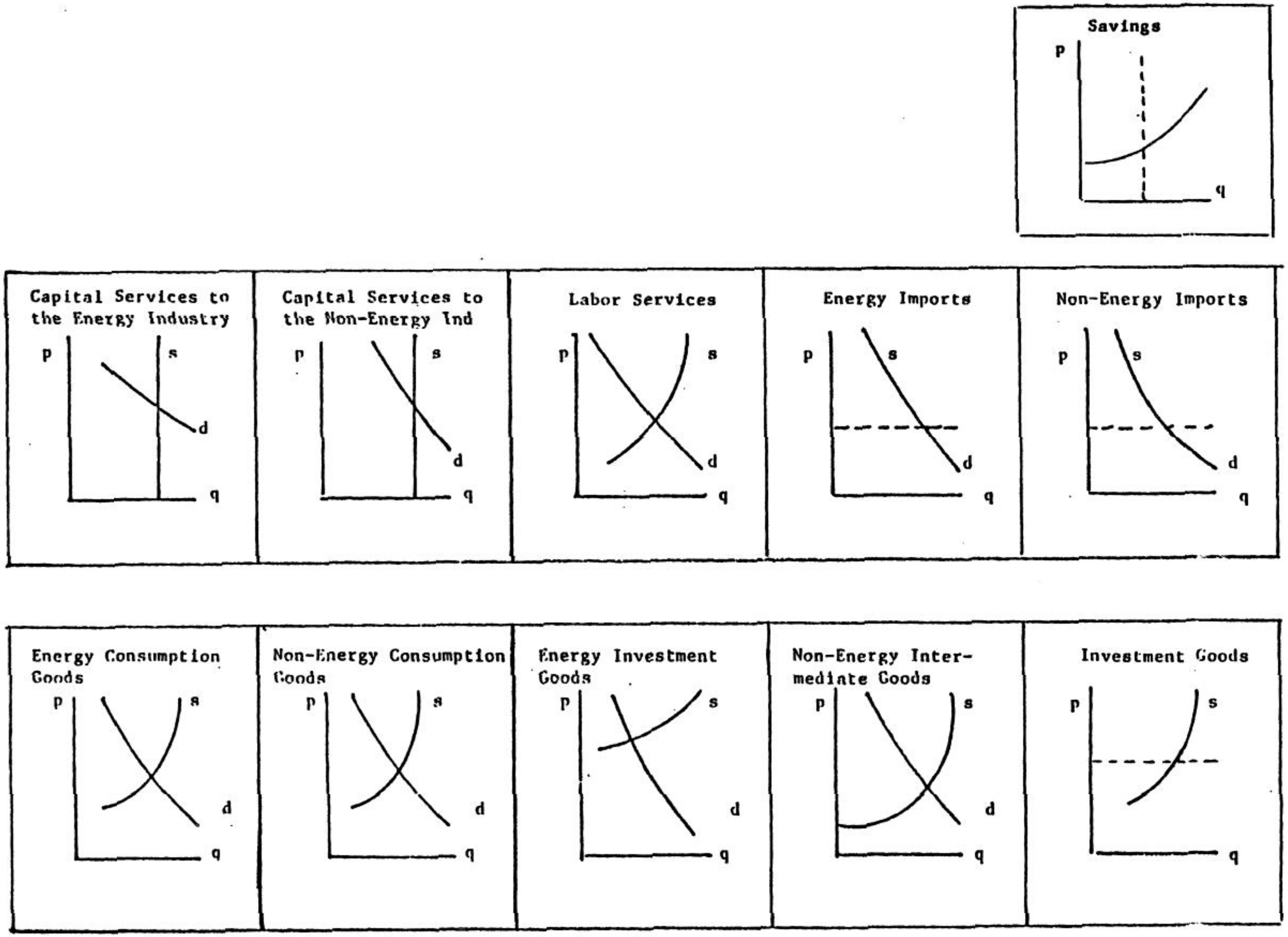


FIGURE V SUMMARY OF MARKETS IN THE HNYILCZA MODEL

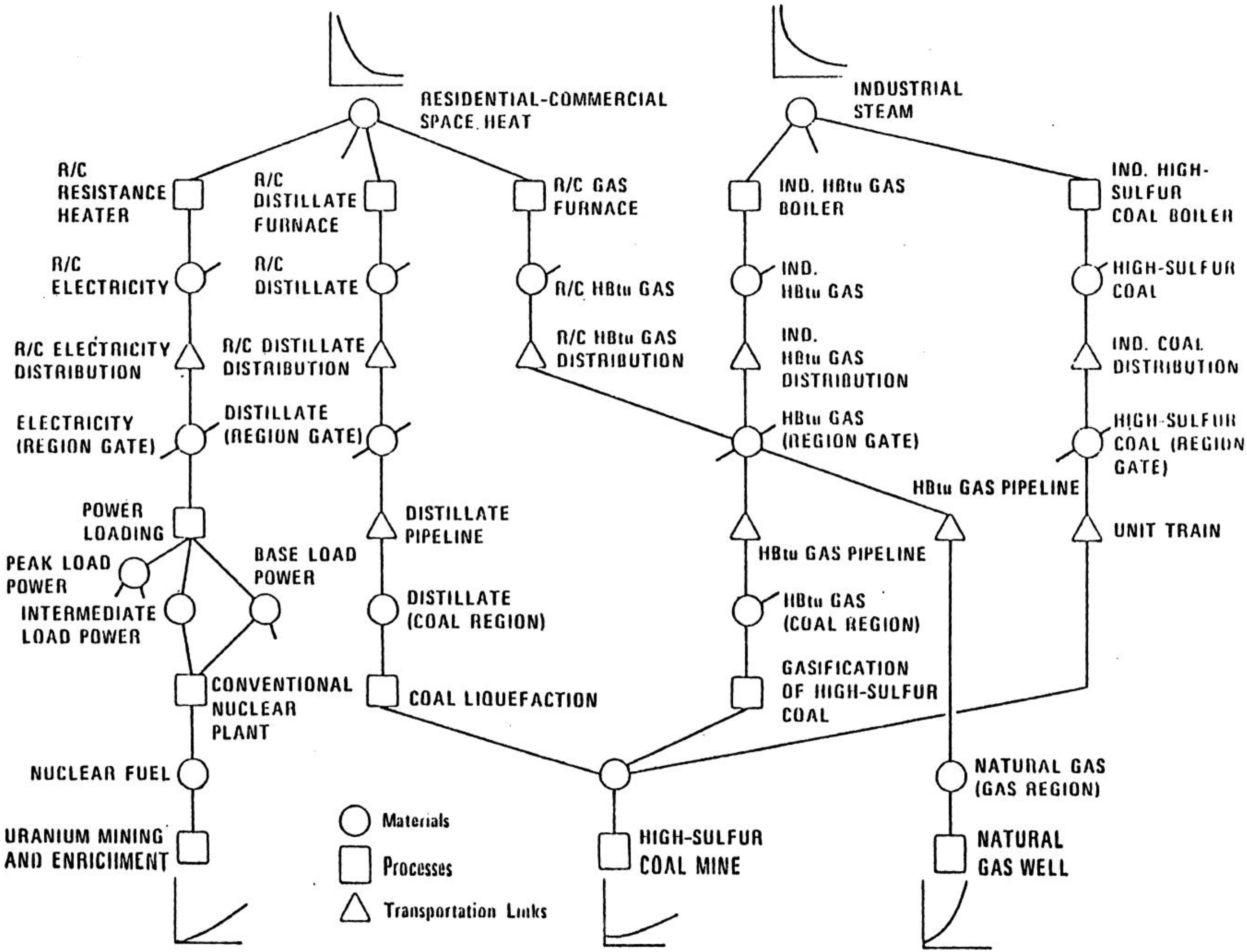


FIGURE VI EXAMPLE OF ELEMENTS OF THE ENERGY NETWORK

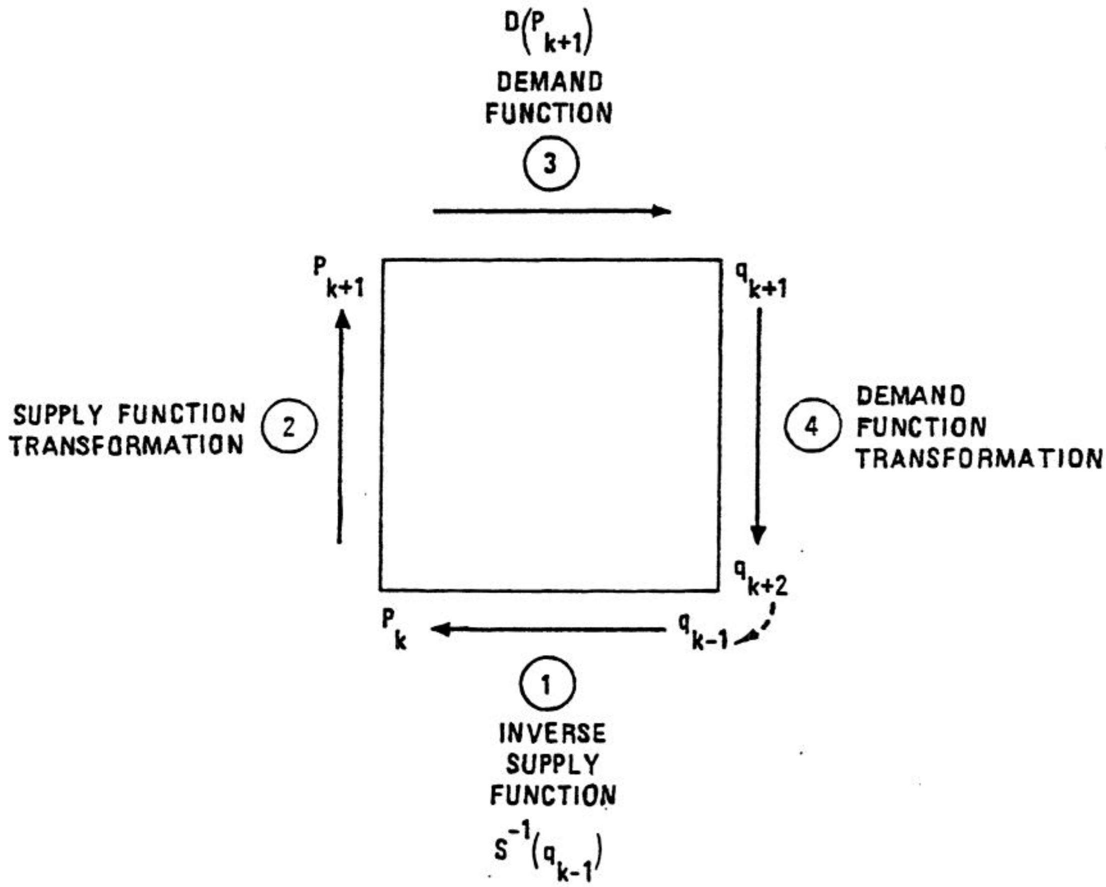


FIGURE VII SRI MODEL ALGORITHM

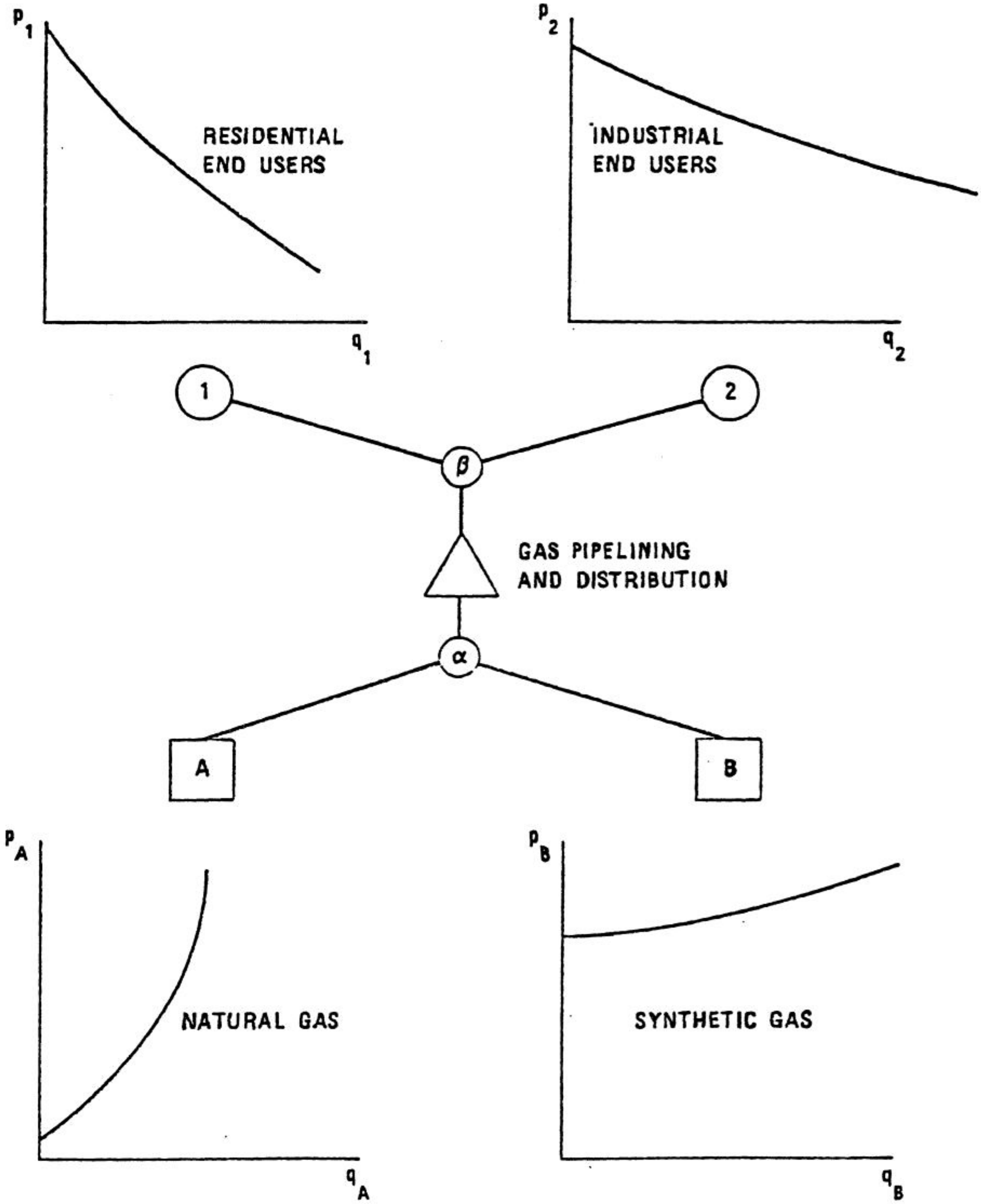


FIGURE VIII ILLUSTRATIVE GAS NETWORK

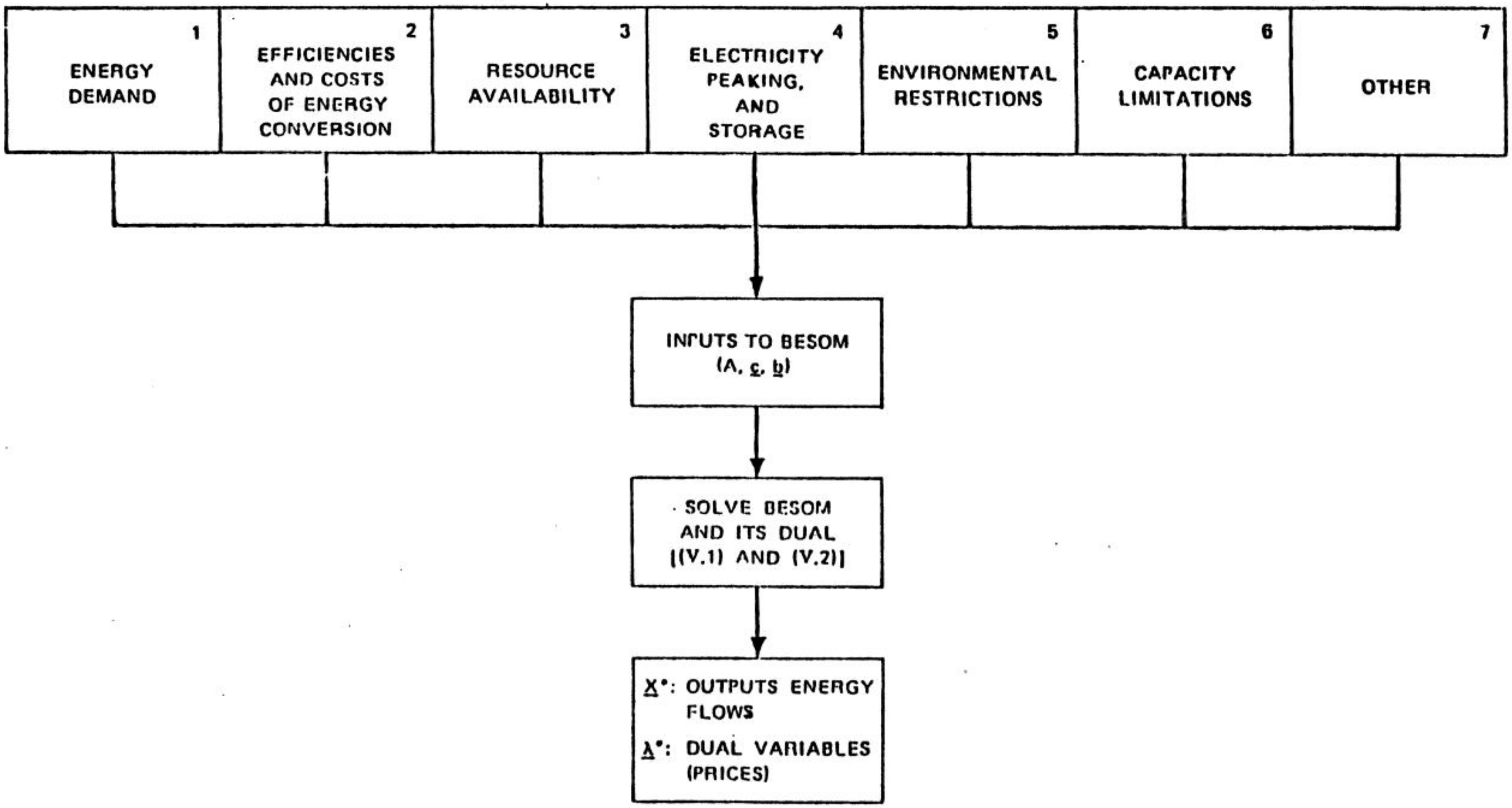


FIGURE IX OVERVIEW OF BESOM

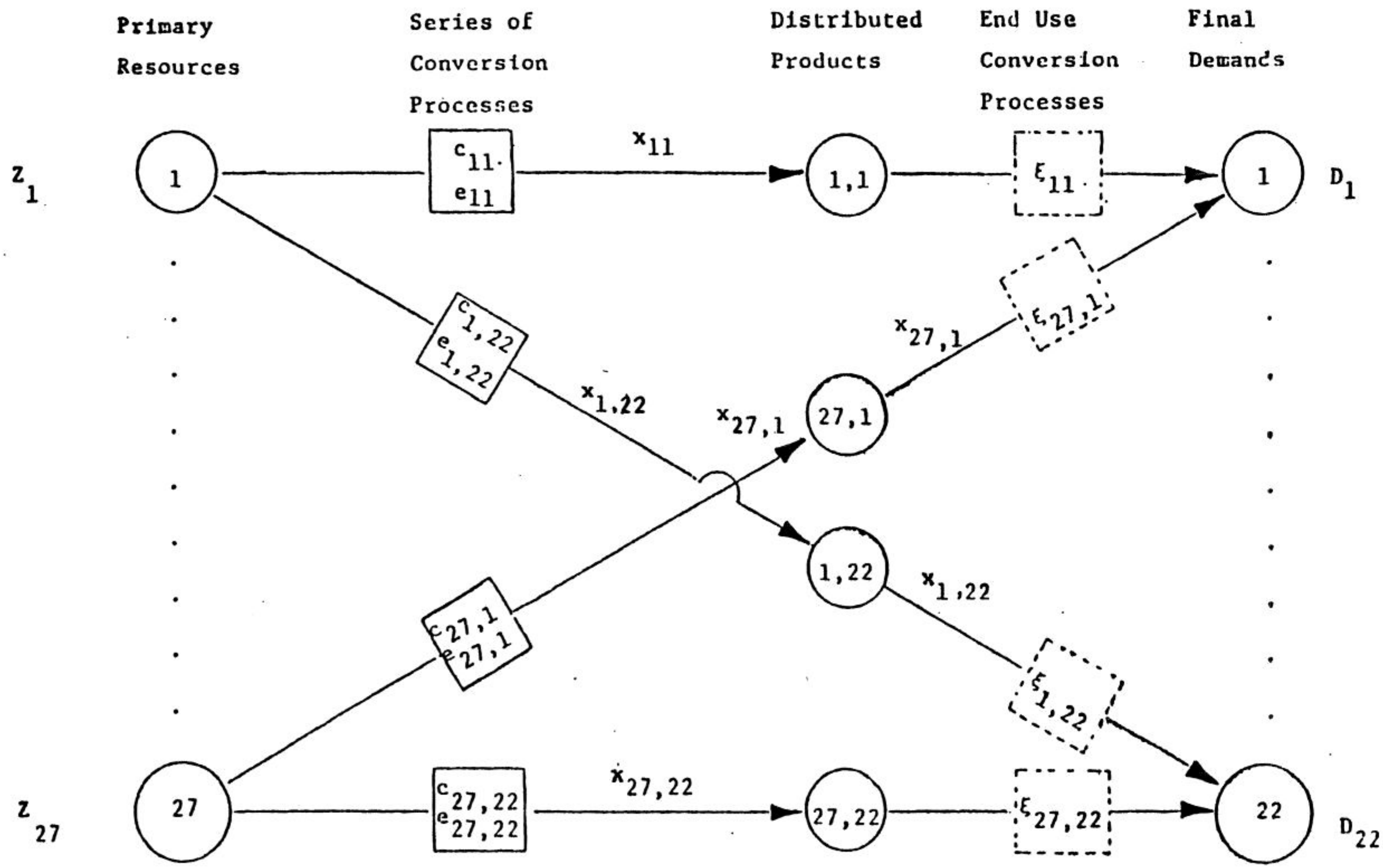


FIGURE X BESOM NETWORK

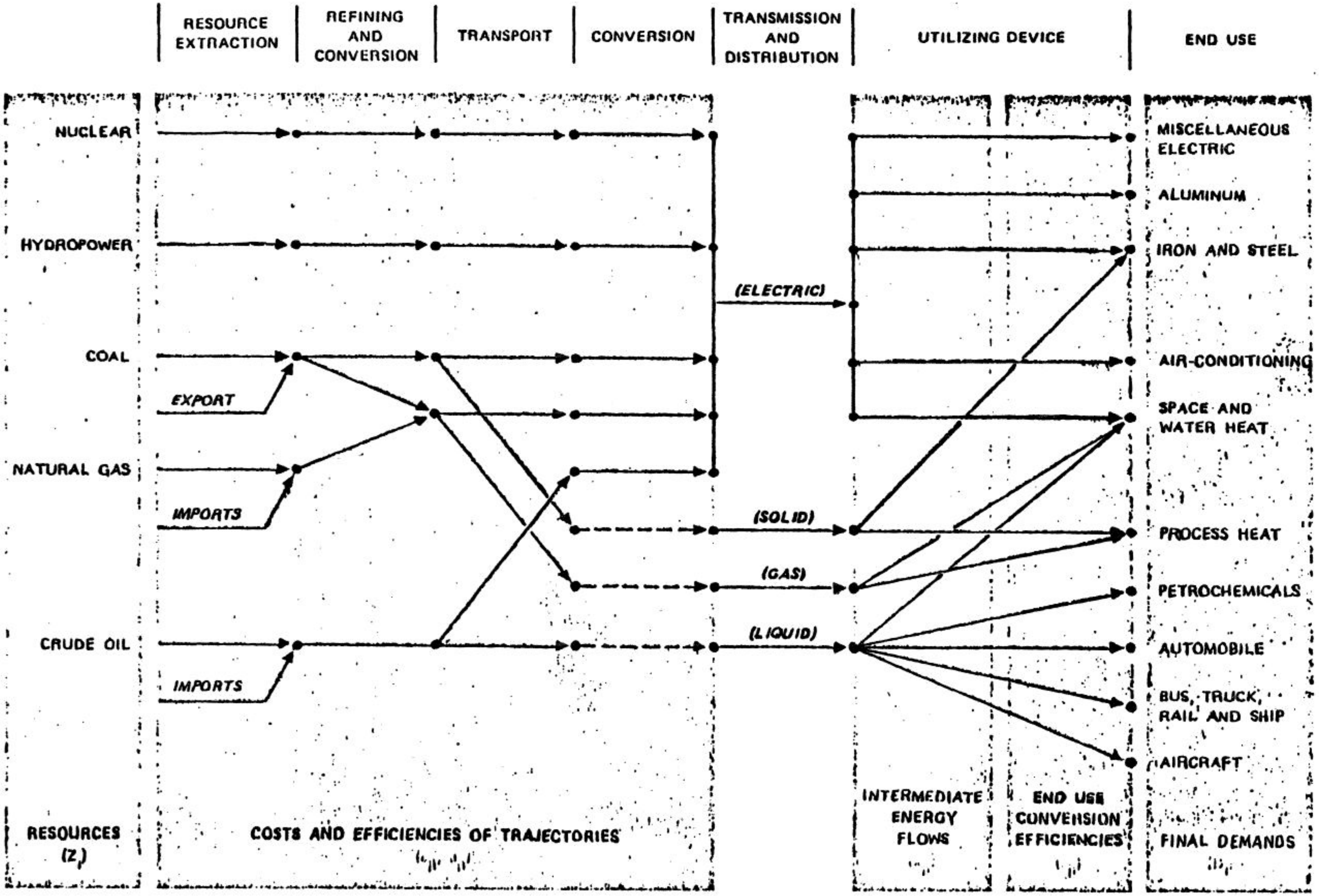


FIGURE XI BESOM ENERGY NETWORK

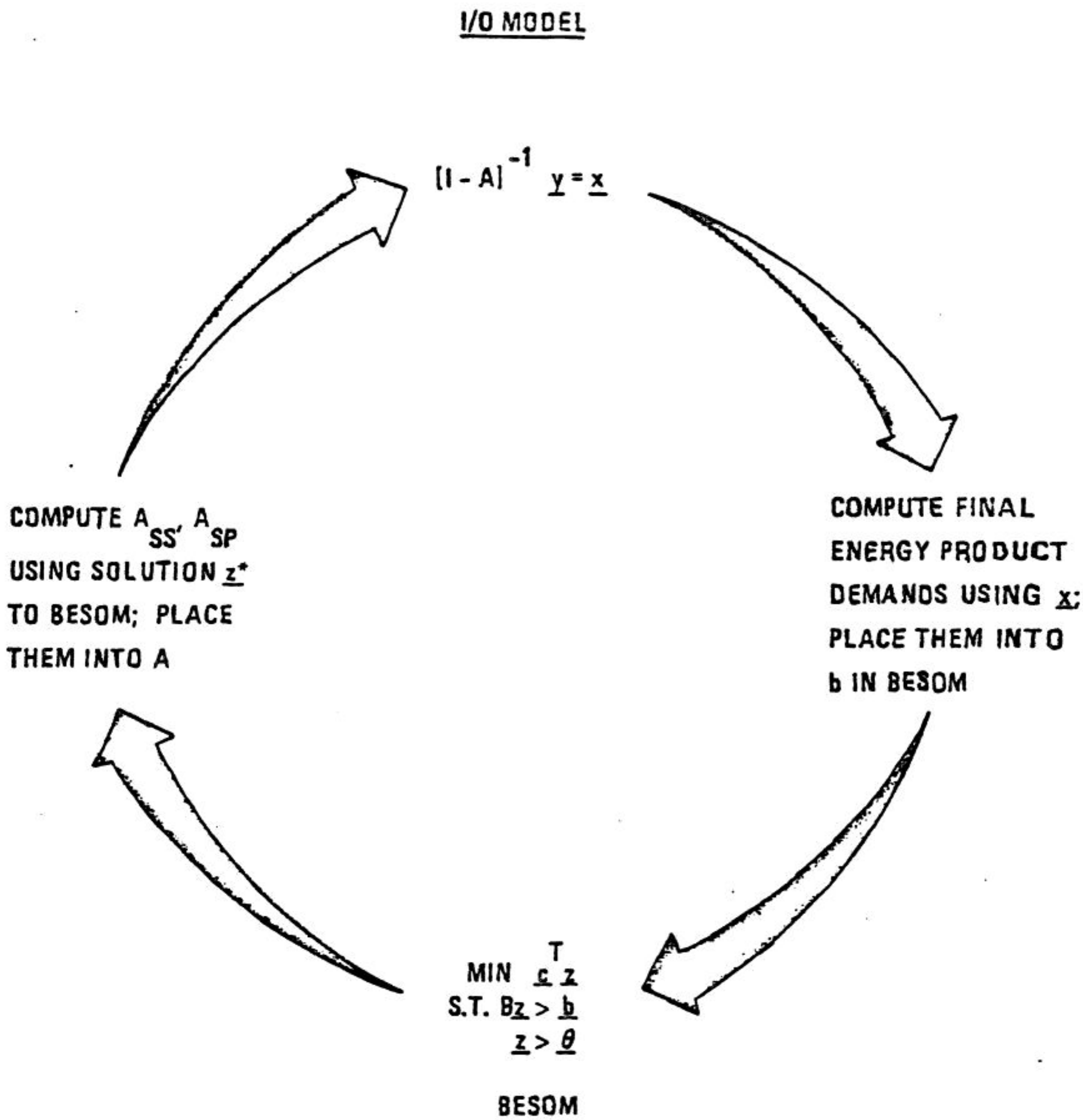
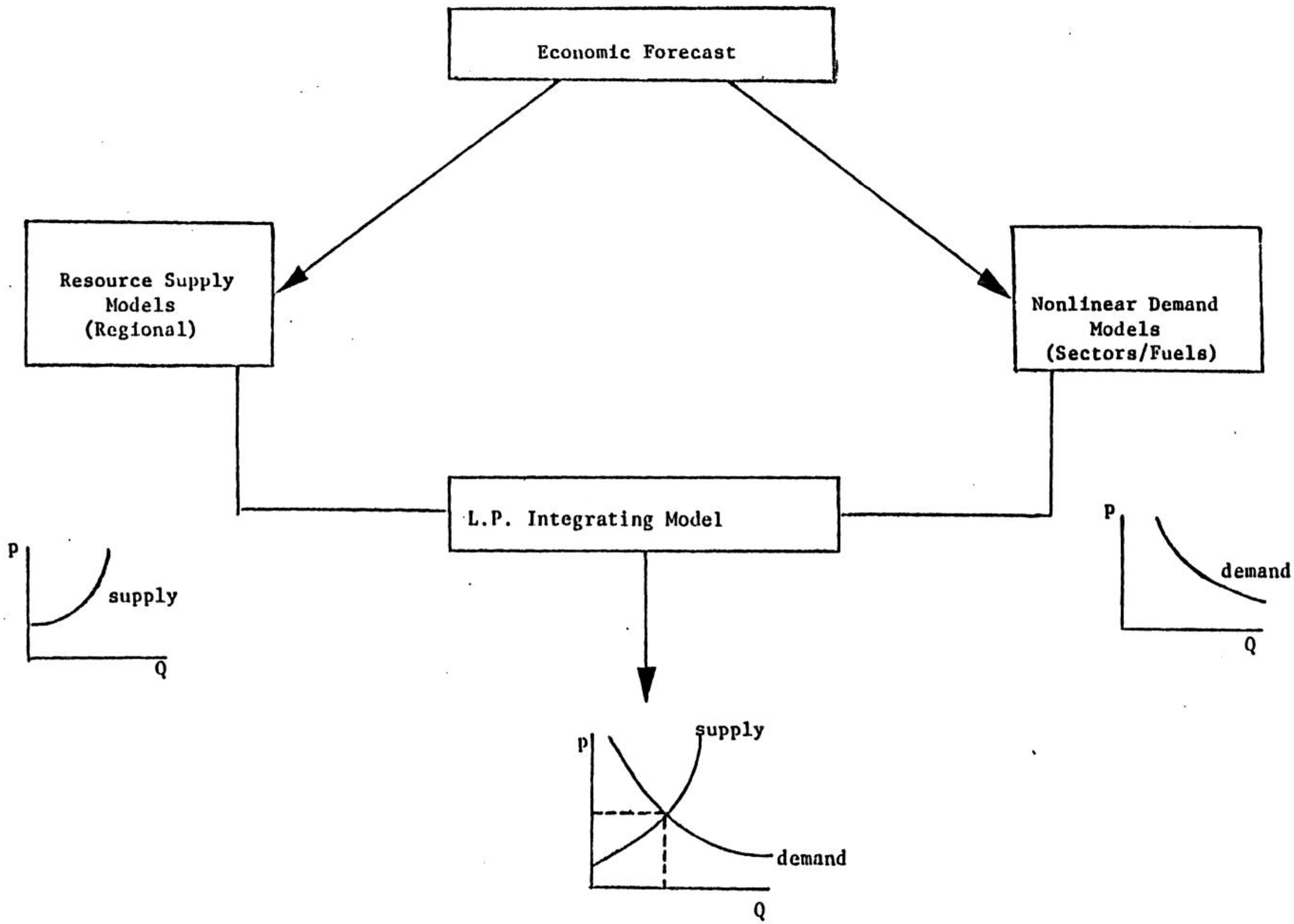


FIGURE XII BROOKHAVEN LP - I/O INTERFACE

FIGURE XIII PIES MODELING FRAMEWORK



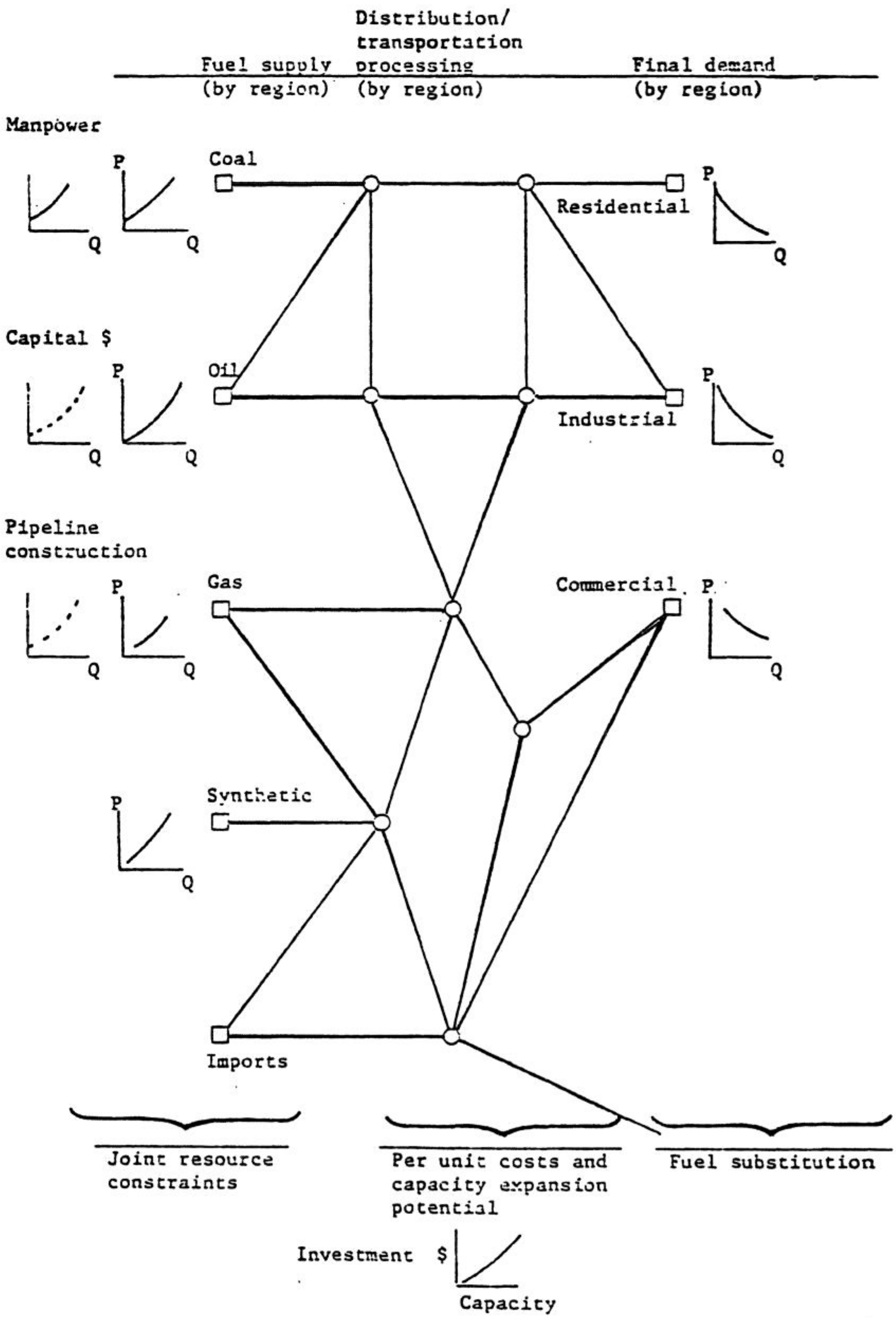


FIGURE XIV THE ENERGY SYSTEM

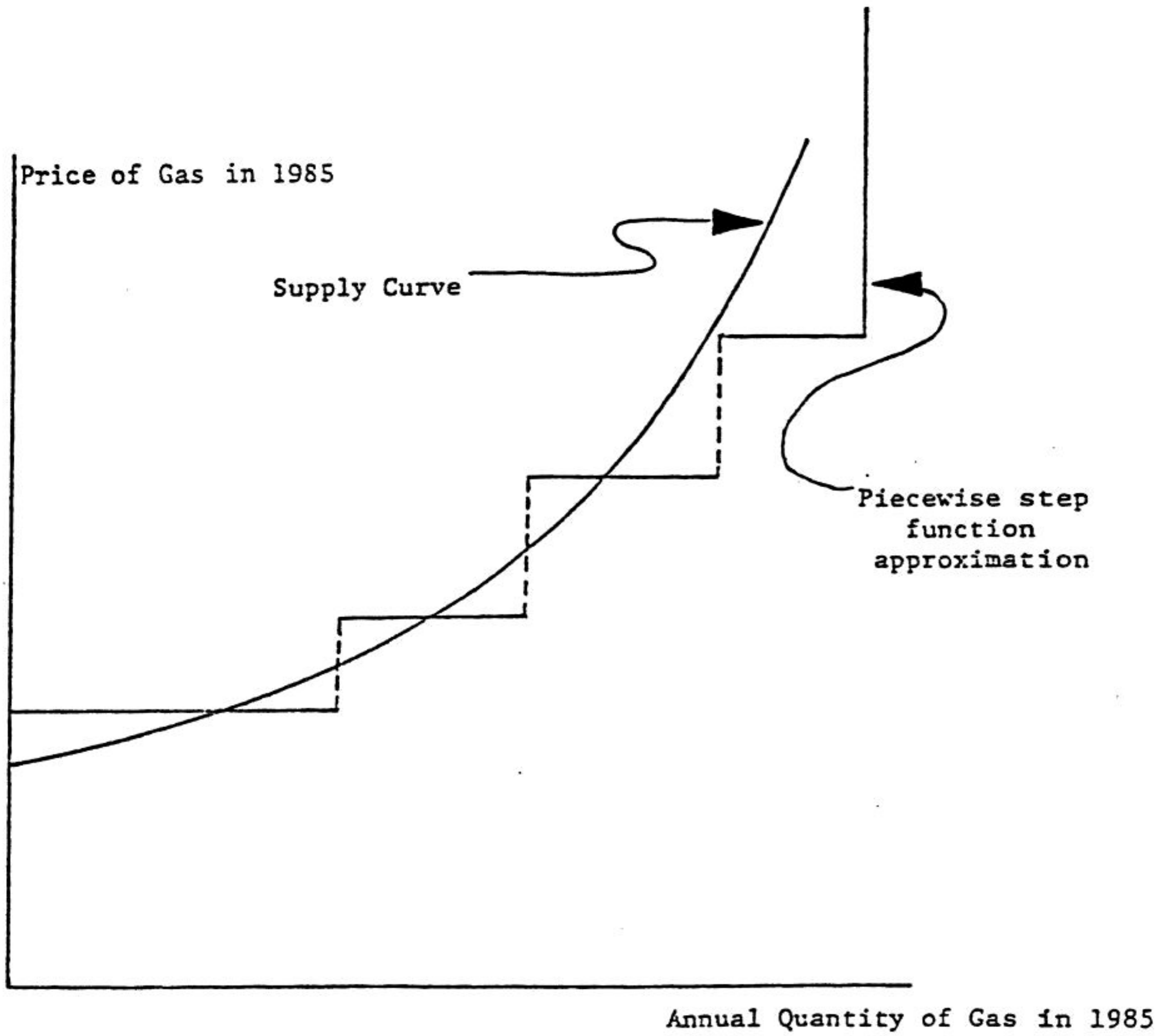


FIGURE XV PIECEWISE STEP FUNCTION APPROXIMATION TO SUPPLY CURVE

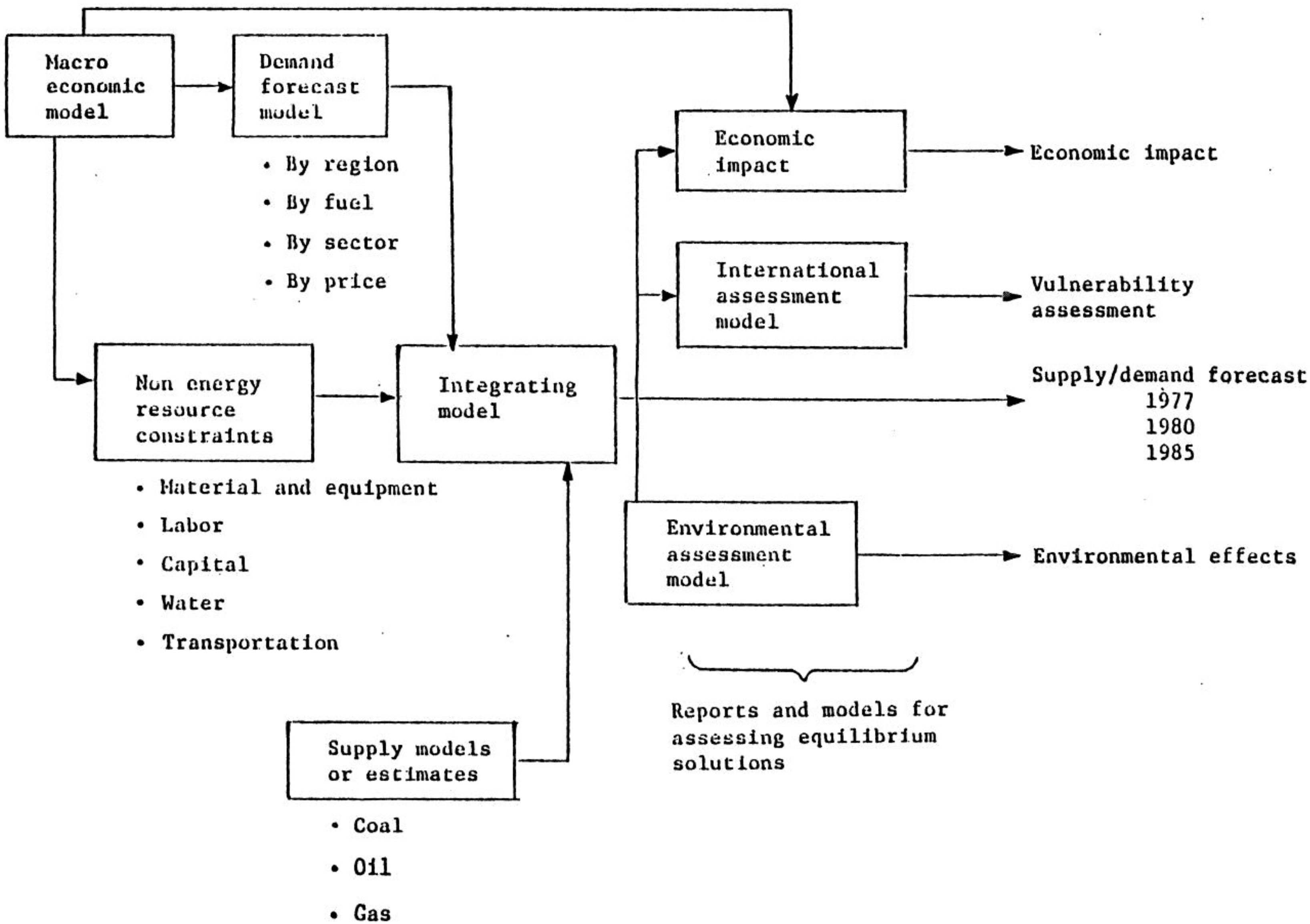

Macro economic model
Demand forecast model
• By region
• By fuel
• By sector
• By price
Economic impact
Economic impact
International assessment model
Vulnerability assessment
Non energy resource constraints
Integrating model
Supply/demand forecast
1977
1980
1985
• Material and equipment
• Labor
• Capital
• Water
• Transportation
Environmental assessment model
Environmental effects
Reports and models for assessing equilibrium solutions
Supply models or estimates
• Coal
• Oil
• Gas

FIGURE XVI

PATTERNS AND PROBLEMS OF KOREAN ECONOMIC DEVELOPMENT

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I. INTRODUCTION

There have been extensive reports and analyses on Korean development from sources both inside and outside the country.[1] The problems arising from rapid economic development are, however, with only a few exceptions[2] understated or improperly handled; obviously it is not very fashionable to express less than total optimism about the economic 'miracle' of Korean development.

The purpose of this paper is not however, to denigrate the very substantial Korean achievements but rather to analyze the characteristics of an economy which is at a great transition point and to suggest some changes which will be critical in steering the economy on a sustained growth path with a more stable price level.

II. BIRDS-EYE VIEW OF KOREAN ECONOMIC DEVELOPMENT

Let us first describe the overall magnitude of change in the economy. Korea has achieved the transition from a least-developed-economy status up until the early 1960's, to a semi-developed-economy status, within a couple of decades.[3]

Table 1 which is compiled by the Input-Output Section of the Bank of Korea shows the trends and variations of total demand and supply, both domestic and foreign. Compared to 1960 the total supply of goods and services has increased 59.9 fold by 1975. The total supply consists of domestic supply and imports. Domestic supply has risen 56.3 times from 373 billion won in 1960, to 20,994 billion won in 1975. Imports also grew by 91 times from 43 billion won to 3,930 billion won during the same period. As a result of this unequal growth between domestic and foreign supply, imports which accounted for 10.4% of total supply in 1960, account for 15.8% by 1975.

The changes on the demand side are equally large. The total demand which is equal to the total supply decomposes into exports and domestic demand, the latter decomposing again into final and intermediate demand. Intermediate domestic demand rose by 76.6 times, and domestic final demand rose by 41.8 times between 1960 and 1975. This shows that the industrial structure of the economy became increasingly sophisticated. Despite the overall tendency to rely more on the external market, while maintaining a shallow domestic industrial structure some deepening of the industrial structure did take place. The most outstanding change is in the increase of export. External demand for Korean goods and services rose 282.5 times, from a mere 10 billion won to 2,824 billion won. This achievement raised a serious question as to the desirability of further increases in export vis-a-vis the domestic demand.

III. TRADE-ORIENTED GROWTH STRATEGY AND THE EXTERNAL DEPENDENCE

Although it is clear now that the export-import dependence of the Korean economy is very high indeed, it is quite a different matter to show that this dependence is excessive. Broadly, it is possible to state that the dependence is excessive it if can be demonstrated that the economic disturbances originating in the foreign sector are large enough to more than cancel out the effects

Table 1. Changes of Total Demand and Supply

Unit: 1 billion won

	Domestic Production	Imports	Total Supply =Total Demand	Domestic Demand Intermediate	Domestic Demand Final	Exports
1960	373.0	43.2	416.2	147.1	259.1	10.0
1963	776.2	90.5	866.7	315.5	529.9	21.3
1966	1,827.7	227.7	2,055.4	777.8	1,164.1	113.5
1970	5,026.9	689.8	5,716.7	2,298.6	3,042.1	376.0
1973	10,185.2	1,833.5	12,018.7	5,019.2	5,423.4	1,576.1
1975	20,990.4	3,930.3	24,920.7	11,268.3	10,827.9	2,824.5
1975/ 1960	56.3	91.4	59.9	76.7	41.8	282.4

Source: The Bank of Korea, Compilation Report on 1975 Input-Output Tables, 1978 of the domestic economic policies. But such a statement is fraught with difficulties. For one thing there is no such policy which can be strictly called a domestic economic policy. Secondly, it is extremely difficult to measure any policy effect, domestic or otherwise, and in practice it turns out to be impossible to compare the domestic policy effect and external disturbance effect.

In this section we resort to an empirical analysis to determine the excessiveness of the external dependence of the Korean economy. The strategy is as follows. If the figures such as export/GDP and import/GDP ratios of other comparable countries in the world are not very different from the same ratios for the Korean economy, then perhaps we need not worry. However, if the difference between the Korean ratio and that of the rest of the world is significant in the statistical sense, then we can call the Korean dependence rate exceptional or excessive.

The data in the table of the appendix is presented for this comparison. A total of 57 countries (including Korea) with substantial external transactions were selected; these are countries with imports or exports of at least a U.S. equivalent of 1 billion dollars during 1974. The total value of imports and exports are converted into national currency units using the conversion factors reported in the United Nations Statistical Yearbook. Also reported are the Gross Domestic Products of these countries for 1974 and the total population as of the end of 1974. Also shown are the import/GDP and export/GDP ratios for each country.

Although the dependence ratios for Korea are relatively large, there are some countries whose external dependence ratios are even greater than that of Korea. A few authors such as Hasan (1976) and Balassa (1977) regard that the external dependence of the Korean economy is neither unique nor excessive. Hasan claims that the fairly high ratio merely reflects Korea's poor resource endowment. Korea has to import most of its raw and semi-processed materials. He argues that:

> "In the case of Korea, however, this ratio (merchandise exports to GNP) overstates the exposure to foreign markets. Since the value added in Korean exports is only about 50 percent of gross exports, the ratio of net value added in exports to GNP is at present only around 13 percent."

This is extremely difficult logic to follow. One would have thought that between two countries who have the same export/GDP ratio, the one with the higher domestic value-added content in their exports would be less vulnerable to the external shocks than the one who has to import nearly half of the gross export earnings in the form of raw materials. As far as the present author is concerned, the fact alluded to by Hasan quoted above reinforces rather than relieves the worries about excessive dependence. Balassa (1977) claims that this worry is unfounded because there are many other small European countries where the trade ratio is similar to that of Korea. Clearly this is irrelevant because Korea is still far removed from the standard development of small European countries such as the Netherlands. The Korean economy is now so structured that to achieve a 10% real growth, exports must be increased by more than 20% p.a. This implies that by the time the Korean standard of living becomes comparable to the Netherlands', Korea's trade ratio will have far outstripped that which now characterizes the Netherlands' economy. Furthermore the figures used by both Balassa and Hasan[4] are so outdated that the relevant ratios were indeed not excessively high compared to what has happended subsequently.

Using the cross sectional data reported in the appendix, we have investigated the nature and causes of the variations of external dependence ratios. Casual observation shows that the dependence ratio is high among small countries such as Singapore and Hong Kong, low among large countries such as the U.S.A. and Japan, low among communist block countries, and high among the countries with high resource endowments and high primary export contents such as oil and rubber producing countries. In order to represent the size of the economy, two variables, total population and the value of GDP, are used. Furthermore some of the small European countries such as the Netherlands and Switzerland, have much higher dependence ratios than poor countries of similar population size. To determine if this latter observation is significant, per capita GDP is also used as an explanatory variable. Import/GDP and export/GDP ratios are regressed on these variables and the results are reported in Tables 2 and 3. The same functional specifications are tested with four different subgroups of the data; all countries, all except oil producing countries, all except oil producing and communist block countries, and only oil producing countries.

The regression result of import/GDP ratio in Table 2 shows that the coefficients are quite robust under alternative specifications in each sub-group of the data except in the case of oil producing countries. Oil producing countries show different sizes of the coefficients not only under different specifications but also from those of other group of data including the all-countries group. Coefficients are otherwise stable over different data groups as well.

In all first three cases the estimated import/GDP ratio starts from a significant value around .30 to .35 and declines by about .060 to .080 percentage points as the size of the population

Table 2. Regression Results of Import/GDP Functions
$(M/GDP = \alpha_0 + \alpha_1 \text{pop.} + \alpha_2 GDP + \alpha_3 (GDP/\text{pop.}))$

	C	pop. (in mill. people)	GDP (in U.S. bill.$)	GDP/pop (in U.S. 1,000$)	R^2	Predicted value for Korea	Actual value for Korea
Without Communist Oil block	.3386 (7.0731)	- .00081 (1.8040)			.0789	.3107	.5300
	.3521 (7.1073	- .00064 (1.3455)	- .00021 (1.0416)		.1051	.3273	.5300
	.3626 (4.6436)	- .00067 (1.3141)	- .00019 (.8366)	- .00369 (.1765)	.1059	.3357	.5300
Without Oil block	.3240 (7.4541)	- .00080 (1.9920)			.0845	.2963	.5300
	.3366 (7.4977)	- .00061 (1.4048)	-.00021 (1.0870)		.1095	.3127	.5300
	.3535 (4.8606)	- .00066 (1.4054)	- .00018 (.8325)	- .00583 (.2969)	.1114	.3260	.5300
All Countries	.3070 (8.3231)	- .00076 (2.0719)			.0749	.2805	.5300
	.3159 (8.3516)	- .00060 (1.4921)	- .00018 (1.0484)		.0941	.2928	.5300
	.3450 (6.0118)	- .00070 (1.6251)	- .00013 (.6962)	- .0010 (.6772)	.1021	.3155	.5300
Oil block only	.2305 (3.9039)	- .00051 (.4315)			.0227	.2127	.5300
	.3447 (4.6802)	- .00012 (.1194)	- .00624 (2.0935)		.3990	.2599	.5300
	.4200 (5.3697)	- .00094 (.9240)	- .00608 (2.3113)	- .02086 (1.7349)	.5998	.3022	.5300

(   ) are t-scores.

increases by one million people. These values are very small but quite significant. On the other hand the GDP as the variable for scale of economies are not significant. Obviously there is the danger of multicolinearity between the size of the population and the size of the GDP and hence the value of t-scores could be understated. At any rate, the drop in the import/GDP ratio due to larger economic size is less than one third of that of the population variable, i.e., as GDP increases by one billion U.S. dollars, the ratio drops by around .020 percentage points. Interestingly the only robust coefficient for the oil producing block is that of GDP and the estimates are significant as well. Even the values are about three times larger than other cases.

The coefficients of per capita GDP are not stable over different data groups. Except for the oil group they are not significant either. Since the large countries include both poor and rich countries, the multicolinearity noted above cannot be blamed for this insignificance. This leaves very little to say about the role of per capita GDP in determining the import/GDP ratio. Nevertheless, in the case of oil producers the coefficients of per capita income is significantly negative. Small oil producers tend to import relatively more than the large oil producers.

The last two columns show the predicted and actual import/GDP ratio for Korea for 1974. Clearly, in all cases the import reliance of the Korean economy is far greater than the import reliance Korea would have had if she was 'just like others'. Korea may be a resource-poor country but so are Japan, Turkey, New Zealand, Egypt, Denmark, Italy, Austria, Finland, Norway, Portugal, and many others. Among all these resource-poor countries none had an import/GDP ratio greater than .34; in fact, most of the predictions are around .30, including the cases predicted under the presumption that Korea is one of the oil producing countries. The actual value of import/GDP ratio for Korea is .5300. On the basis of these investigations, the conclusion that Korea's external dependence is abnormally high cannot be escaped.

Now let us turn to Table 3, where the regression results of the export/GDP ratio functions are reported. For exactly the same reason proposed in the course of explaining the import ratio function, the same specification is also tested for export/GDP ratio as well. At once it is apparent that in the case of export ratio the coefficients are stable between the first two groups where the only difference is that the second group includes the communist block; neither group includes the oil producing countries. In the third group where the oil producing countries are included, the estimated coefficients are very different from the first two, and the last group of oil producers generated coefficients which are quite unlike those of either the first two groups or the third group. Within each group, however, the coefficients are quite robust.

The effect of multicolinearity is again evident between the sizes of economy measured by population and the GDP. Nevertheless, the declining tendency of external dependence ratio is marked in all specifications and subgroups. Just as in the case of the import ratio, the magnitude of the response to the increasing size of the economy is often three times greater or more in the coefficients of population than in the coefficients of GDP. The hypotheses that the external dependence increases as the economy advances is not vindicated here either.

Again the predicted values of export ratio for Korea based on the regression results are only a little over two thirds of the actual value of the ratio in all cases except when the oil producers are brought in. Considering that the real GDP has grown since 1974 by around 10% per annum whereas the export grew by nearly 40%, the worry over the excessive external dependence of the Korean economy and the speed with which this dependence increases cannot be dismissed as just an 'alarmist view'.

IV. MERITS AND DEMERITS OF TRADE-ORIENTED DEVELOPMENT STRATEGY

We now have made it clear that the trade ratios of Korea are exceptionally high compared to the 'norms' of the world. This as such does not tell us what is wrong with it, or indeed if it is wrong. There are a few countries in the world who have followed a similar development path as Korea during the 1960's and 1970's. Most of them are in East and Southeast Asia. In the cases of Hong Kong and Singapore, the trade ratios are far greater than that of Korea. Furthermore, those countries who have followed this trade-oriented development strategies are resource-poor countries in nearly all cases. It is therefore imperative that one defines the advantage of the trade-oriented strategies, then proceed to find if there is anything wrong with it. Even if one finds that there is some undesirable by-product in this strategy, one still has to decide if a particular country has any viable alternative. We will discuss the merits and demerits of trade-oriented development strategy in the Korean context in this section.

First the merits. The obvious merit in the Korean context is in balancing the international payment account. For a country who exported only 10% as much as her imports in value terms at the beginning of 1960's, the simultaneous expansion of exports and imports with exports growing faster than imports was an inevitable strategy.

Table 3. Regression Results of Export/GDP Functions
$(X/GDP = \beta_0 + \beta_1 \text{ pop.} + \beta_2 \text{ GDP} + \beta_3 \text{ (GDP/pop.)})$

	C	pop. (in mill. people)	GDP (in U.S. bill .$)	GDP/pop. (in U.S. 1,000$)	$\bar{R}^2$	Predicted value for Korea	Actual value for Korea
Without Communist & Oil block	.2775	- .00068			.2191	.2540	.3500
	(7.2453)	(1.8972)					
	.2878	- .00055	- .00016		.2191	.2667	.3500
	(7.2535)	(1.4464)	(.9963)				
	.2982	- .00058	- .00014	- .00363	.2220	.2750	.3500
	(4.7679	(1.4215)	(.7788)	(.2165)			
Without Oil block	.2673	- .00067			.2089	.2441	.3500
	(7.7088)	(2.0830)					
	.2768	- .00053	- .00016		.2088	.2566	.3500
	(7.7217)	(1.5063)	(1.0360				
	.2925	- .00057	- .00013	- .00540	.2110	.2690	.3500
	(5.0376)	(1.5166)	(.7667)	(.3443)			
All Countries	.3455	- .00034			.2568	.3150	.3500
	(8.9432)	(2.2758)					
	.3574		- .00024		.2550	.3314	.3500
	(9.0765)	(1.5802)	(1.3340)				
	.3251	- .00055	- .00030	.01109	.2562	.3063	.3500
	(5.4454)		(1.5043)	(.7219)			
Oil block only	.7236				.2129	(.6114)	.3500
	(8.5222)	(1.8864)					
	.7034	- .00331	.00110		.2269	(.6031)	.3500
	(5.2247)	(1.7766)	(.2022)				
	.5642	- .00182	.00080	.03810	.2001	(.5257)	.3500
	(3.9353)	(.9824)	(.1669)	(1.7322)			

(   ) are t-scores

By pursuing this game plan, Korea achieved a balance in the current account by 1977 at a level where exports and imports matched at around 10 billion U.S. dollars p.a. This has attracted another problem of over-supply of money, but we will leave it until later. Suffice it to say that Korea is now pursuing a policy of deliberately creating a current account deficit, especially in commodity trade.

Several factors work to make this strategy desirable. Korea has virtually no exploitable resources. Thus the rapid rise in export revenue is needed to pay for the increasing requirement for imported raw and semi-processed materials both for domestic and export uses. Korea has a chronic shortage of capital which is evidenced by the exorbitant curb market rate of interest (nearly 50% p.a.). Technology is another factor in which Korea is poorly equipped. The present mobility of these scarce factors - capital and technology - from developed countries of the world to the poor ones gives a historically unique opportunity for LDCs to induce and establish the so-called 'mature" industries and technologies at very little cost.

The development of a transnational mentality in the management of the world's large corporations and among owners of technology and capital make it so much easier for the life-cycles of various technologies to dictate the allocation of industries over and beyond national boundaries in a most efficient manner. It is frequently up to the LDCs to take advantage of this opportunity for their developmental objectives. Smallness of the domestic market is another factor. This aspect has been thoroughly argued out in the controversies between balanced growth and unbalanced growth proponents in the 1950's. But none of the participants foresaw that the international markets for a certain range of products, i.e., light and labor intensive industrial products, would solve the problem of "critical minimum effort" constraints. Relying on the vast international markets provides the industrializing LDCs with economies of scale together with the latest and most efficient equipment and machinery to work with. As a consequence, the advance LDCs frequently discover that their productivity is higher than in advanced countries even without the cheap labor costs. This is so because, say, the garment manufacturer in Australia is struggling to retain a relatively small domestic market whereas the Korean textile manufacturers are aiming at many other markets of the world and hence usually plan on a much larger scale than their Australian counterparts.

Finally, the most convincing argument put forward by the proponents of trade-led development is that by exposing the domestic industries to the international markets, domestic firms will be forced to adjust to the international market conditions and hence to maintain the highest possible efficiency level, which they would not have attained if they were protected, and directed toward the domestic markets only. This constant adjustment of domestic industries gives to the economy the benefit of specialization along dynamic comparative advantages. Although it is frequently a painful process, it is virtually the only method for an economy which is poorly endowed with resources.

Now, the undesirable aspects of the trade-led developments: first of all, unlike the 1960's and 1970's, the coming economic environment in the 1980's will not be very favorable for the sustained growth of world trade which has grown at an average of 7% p.a. during the 1970's. Therefore, excessive reliance of a a nation's development strategy on continuous world trade growth will be a very dangerous plan. Furthermore, the rapid increases of competition from the LDCs who are currently industrializing and who plan to export cheaper light industrial products rules out any optimism for the prospective role of trade in the economic development of Korea. The increasing tendency towards protectionism from the advanced countries against imports from newly industrializing countries such as Korea, is another reason why the rapid expansion of trade which the world has experienced so far is not likely to be repeated or to continue to offer the same opportunities for growth for Korea.

The most pressing problem arising from the trade-led growth policy is the increasing extent with which the international market fluctuation causes disturbances to the domestic economy. The exaggerated degree to which we have to adjust to international disturbances are well exemplified by the fact that during the 1973-74 oil shock and the 1979 oil crisis, the wholesale price index of oil-related products rose by 82% and 59%, respectively. The recessionary tendency in the developed markets expected in the early 1980's is a great worry to say the least, for Korean export prospects. It is a matter of common sense that we have to try to neutralize this recessionary impact by concentrating more on the domestic market which is the only alternative outlet. One has to courageously discard the intellectual straight-jacket of trade expansion - economic growth mentality and recognize the simple fact that a nation's economic strength is a direct function of the domestic market size. The world market, which is not growing as rapidly as one would have hoped, is not a limitless as it once seemed to be.

The most persistent problem arising from export-led growth in the Korean context is the inflationary effect of this strategy. Inflation in Korea was not started by export expansion; it was a legacy of the Korean War which we should have properly contained before we came into the rapid growth stage.[5] The trade-led growth in Korea, however, became the prime cause in perpetuating the inflation during the development stages. Any economy with growth rates as rapid as Korea will experience

Table 4: Industrial Export Concentration Ratio (1970.1974)

unit: billion won

40 Sector	1970 Total Output	1970 Exports	1970 Exports/T.O.	1974 Total Output	1974 Exports	1974 Exports/T.O.
1. Agricultural & forestry products	1,803.1	15.2	0.8	2,169.6	30.8	1.4
2. Fishery products	77.1	13.9	18.0	107.7	28.3	26.3
3. Coal	55.9	2.1	3.8	83.0	1.5	1.8
4. Metallic ores	32.7	29.0	88.7	35.6	16.7	46.9
5. Non-metallic minerals	54.0	5.8	10.7	70.4	10.3	14.6
6. Processed foods	538.5	27.5	5.1	803.5	74.7	9.3
7. Beverages & tobacco	245.3	0.5	0.2	350.7	0.4	0.1
8. Fibre yarn	169.0	33.1	19.6	337.4	74.1	22.0
9. Textile fabrics	138.4	30.4	22.0	278.5	117.6	39.4
10. Fabricated textile products	273.7	151.4	55.3	550.1	418.9	76.2
11. Leather & leather products	26.7	1.2	4.5	79.5	23.4	29.4
12. Lumber & plywood	120.1	41.9	34.9	191.9	91.7	47.8
13. Wood products & furniture	27.5	1.9	6.9	54.0	15.6	28.9
14. Paper & paper products	104.4	2.3	2.2	176.5	17.5	9.9
15. Printing & publishing	68.1	0.4	0.6	120.4	8.7	7.2
16. Basic inorganic chemicals	29.5	1.1	3.7	49.3	5.1	10.3
17. Basic organic chemicals	21.2	0.8	3.8	56.2	24.7	44.0
18. Chemical fertilizers	46.2	7.4	16.0	52.4	0.4	0.8
19. Synthetic resins & chemical fibres	172.5	3.7	2.1	336.7	25.5	7.6
20. Other chemical products	129.5	8.9	6.9	240.9	29.4	12.2
21. Petroleum products	427.7	16.5	3.9	657.1	46.5	7.1
22. Coal products	68.8	3.4	4.9	102.3	0.0	0.0
23. Rubber products	50.6	12.5	24.7	111.6	59.6	53.4
24. Cement	80.7	5.5	6.8	93.5	21.8	23.3
25. Glass & clay products	61.5	2.1	3.4	84.1	15.7	18.7
26. Pigiron & raw steel	48.9	2.7	5.5	112.2	20.9	18.6
27. Rolled steel products	148.0	8.0	5.4	317.3	124.2	39.1
28. Steel pipes & steel plates	28.2	0.3	1.1	67.3	41.9	62.3
29. Steel castings & forgings	29.1	0.3	1.0	49.5	8.6	17.4
30. Non-ferrous metal products	48.3	3.8	7.9	80.7	4.9	6.1
31. Fabricated metal products	7.6	9.0	12.2	142.1	56.8	40.0
32. General machinery	116.4	5.2	4.5	162.8	33.5	20.6
33. Electrical industrial machinery	69.9	5.0	7.2	105.9	23.1	21.8
34. Electronic products	65.3	25.1	38.4	191.6	174.6	91.1
35. Household electric appliances	18.4	1.6	8.7	38.1	18.0	47.2
36. Shipbuilding & ships repair	53.5	2.1	3.9	84.1	32.0	38.1
37. Railroad transportation equipment	12.2	0.0	0.0	25.3	4.6	18.2
38. Measuring, medical & optical instruments	15.9	1.5	9.4	46.7	21.8	46.7
39. Motor vehicles	115.2	4.9	4.3	175.6	16.0	9.1
40. Miscellaneous manufacturing	118.5	56.6	47.8	193.9	92.9	47.9

Source: The Aggregate Plan, (A Supplement to 4th Five Year Economic Plan), EPG, 1976.

adjustment shock in the form of inflation. This aspect was well publicized by Schmpeter and Lewis more than 20 years ago. But the adjustment shock will wane when the gestation period is over and goods flood the market. This is the classical scenario in a closed economy context. But in the case of Korea, the gestation period of investment is relatively short, since the investments were heavily concentrated in light industries which produce exportable goods. The problem has been that the produced goods mainly appear in foreign markets and the wages and other incomes generated through investment and production have had to purchase goods and services which grow at a much slower pace than exports and incomes. Looking at Table 4, it is obvious that far too much of the manufactured goods are directed to foreign markets. For instance, nearly 47% of mineral products, 40% of textiles, 76% of textile products, 48% of timber and timber products, 44% of basic organic chemical products, 53% of rubber products, 40% of processed steel coils, 62% of steel pipes and plates, 47% of household electronic goods, 47% of precision and optical tools, and 48% of other manufactured goods are exported. Whenever there is a contest for scarce supply of goods and services between the domestic and the foreign sector, the latter wins consistently through various government measures favoring exports rather than domestic consumption. Domestic supply is regarded as an out-right consumption, whereas export is regarded virtuously as a reinvestment. Regardless of the validity of this approach, the simple fact remains that the Korean economy produced a source of chronic excess demand and inflation in its export-oriented development policy.

The effect of this inflationary tendency is far reaching and serious. Together with the fixed exchange rate policy, it creates an overvaluation of Korean currency.[6] This reduces the competitiveness of Korean products and the government finds it necessary to compensate various forms of export incentive measures which are normally not granted to firms catering to the domestic market. Hence the export-led growth strategy will progressively become more expensive to sustain as Korean inflation proceeds faster than the world average. This currency overvaluation has another interesting implication for the industrial structure. As inflation proceeds at rates greater than the world average and foreign produced semi-processed materials become progressively cheaper, domestic attempts to invest into the intermediate stages are frustrated and more firms will simply rely on import of these semi-processed goods. The government is aggravating this by granting duty-free imports of foreign produced materials regardless of the content of value added. In this way, the hopes for a backward linkage effect from final assembly stages to resource-producing stages vanishes. The industrial structure will remain very shallow for a long time to come and it will be very difficult for the economy to adjust to a new situation where labor-intensive final assembly operations are no longer profitable.

The chronic inflation sustained for nearly 30 years, now at rates of 10-30% p.a. has left many problems. Perpetual negative real interest rates in the organized money market have left a rigid dual structure in the financial market. The widespread practice of firms going over to curb market financing makes monetary policy impotent.

Attraction of savings funds into this market causes the credit creation multiplier to be less than unity.[7] This is the reason why the economy suffers from liquidity problems and many firms go bankrupt while the annual growth rate of M_2 (broadly defined money) is nearly 30% p.a., an extremely inflationary rate by the standards of most other countries. There is a chronic excess demand in the organized money market and as long as a firm succeeds in borrowing money from this source, the scarce resources will be systematically misallocated into a capital intensive industry. Together with an overvalued currency, this induced firms to over-invest in the most sophisticated and latest imported machinery, causing widespread capacity under-utilization in relatively mild slack times.

IV. SOME SUGGESTIONS

The spectacular success of Korea's economic development is based on a combination of a few basic strategies. The main part of it can be summarized as follows: an export-led growth strategy and industrialization in labor intensive areas, active borrowing of foreign capital and inducement of foreign technology with various incentive measures.

This line of development is now seen to have brought a few problems which we should solve without delay. Inflation is the main culprit and has to be resolved at all costs. Without controlling the continuous increase in prices, we will soon lose our international competitiveness and the present course of development will be jeopardized. To cure inflation one has to take a new look at our trade-led growth strategy. It is extremely difficult to resist the temptation of squeezing the golden goose to the last drop of blood, but we should. The goose is not healthy any more. We should restructure our economy such that the growth rate (not magnitude) of exports and imports converge to the growth rates of real GDP. The momentum of growth of real GDP cannot be expected to come permanently from export expansions.

If one looks at the domestic economy, one finds there is much to be done. Continuous improvement and expansion of our infrastructure is very desirable. The real standard of living in a country depends not only on the per capita income, which is often grossly overstated by the overvalued exchange rate as in Japan, but also depends on the goods and services the income can buy domestically. Over-valuation of a currency can raise the demand for imported goods if there is no protection, but the demand for non-tradable goods will not be fulfilled unless these are separately supplied. It is obvious that in order not to repeat the mistake of Japan and achieve illusory economic development, we have to liberalize our imports and thus eliminate the foreign source of inflation from the balance-of-payments surplus, and invest massively in social overhead capital. Housing, roads, hospitals, schools, and especially environmental protection are the main areas where we have to direct more of our resources from here on. Not only can we afford them now, we need them as a new foundation from which a new stream of real effective demand would come by to sustain a continuous economic growth in he 1980's.

Another important area which needs to be looked at is the structure of industry and trade. The Korean industrial structure now contains a large variety of both light and heavy industries. Structural widening is not the problem in Korea. The problem is in the shallow industrial structure where the economy is thinly spread to many industries, each operating only at the final assembly and most labor-intensive stages. There is no hard data on this hypothesis. By relying on indirect evidence we can see the following:

Table 5. Value Added by Industries

(%)

	Korea (1975)	Japan (1973)
Food Processing	33.5	27.7
Textiles	23.9	29.9
Other Light Industries	29.9	34.4
Chemical Industries	23.3	34.5
Metal Industries	15.2	25.4
Mechanical Industries	30.5	36.2
(Average Manufacturing)	(26.3)	(32.0)
Construction	35.6	42.2
Electricity	33.4	56.5

Source: BOK (1977)

The table shows the extent to which values are created domestically beyond and above the imput purchase values.

In all manufacturing industries except in food processing the Korean values added together are considerably smaller than those of Japan. The difference is especially marked in chemical and metal industries and electricity generation. The exploitation of intra-industry vertical linkages have a long way to go in Korea. Table 6 shows other related aspects.

Table 6. Trends Import-Inducement Coefficient

	Korea			Japan
	1970	1973	1975	1973
Consumption	.13	.17	.19	.10
Investment	.39	.45	.48	.09
Export	.26	.35	.36	.10
Total	.20	.26	.29	.09

The values in the table are column sums of the matrix $A^m(1-A)^{-1}$ where A is input/output matrix and A^m is a diagonal matrix with import coefficients on the diagonal. The table raises two problems: the extent to which various final consumption activities increase import is much greater in Korea than in Japan, and this coefficient in Korea is rising over time. Therefore, the Korean economy is not only structured to import more than Japan in order to sustain a unit of final consumption, but its dependence on import seems to be increasing. This can be explained as thus: as consumption goods, investment goods and export goods production are increased, the import requirement for raw and semi-processed materials rise proportionately more than the production of final consumption goods. This is indirect evidence of the economy's progressiveness in getting shallower in its industrial structure.

It is not easy to encourage the economy to spread backward. But the sustained overvaluation of the currency certainly does not help. Tariffs on imported materials can be restructured so that the effective protection rises as the value added content rises. Various tax incentive measures can be used to increase the demand of domestically produced intermediate goods. But most of all, inflation has to be controlled in order to make the longer gestation period of the capital intensive process of intermediate production less costly than it is at present (the guaranteed nominal interest is 36% p.a. in compound).

Various other liberalization measures are in order, notably: the restoration of the market mechanism in the financial sector, liberalization of imports of goods, capital and technology, and repealing various institutional controls on prices. Any short-run economic stabilization policies should be in line with a resolution of the long run problems outlined above. In this context, the present stabilization policy of the Korean government is, while addressed to alleviate problems is neither sufficient in its scope and intensity, nor based on a sound understanding of the structural problem from which the economy suffers.

NOTES

[1]See World Bank (1977), World Bank (1979), for the most comprehensive presentation of the issues related to the Korean economic development. Other useful materials are P. Hasan (1976), Kuznets (1977) and various publications put out by the EPB of the Korean government. Other related references on partial and sectoral analyses are too numerous to outline here. Some of them are listed at the end of this paper.

[2]The World Bank reports and Hasan (1976) mentioned in the previous footnote address themselves to the problems associated with the rapid development, but invariably fall short of reaching to the root of the problem Park (1978) and Park (1979) has shown partial analyses of the excess demand aspects of the export-led growth strategy and of the currency over-valuation question.

[3]Actually in terms of per capita income Korea stands little beyond the midpoint of the scale of income, and in terms of size of the economy Korea falls around 35th in ranking. But a recent invitation to joing OECD, which has 24 of the largest werstern economies as members shows the confidence of OECD's part that we will soon reach the prestigious status of a developed nation.

[4]Hasan predicted that the merchandise exports to GDP ratio would reach 34% by 1980 but this figure was surpassed in 1974.

[5]For detailed analyses of the process and causes of inflation, see Park (1977) and Lim (1971).

[6]For the extent of currency overvaluation, see Wang (1978). It is only fair to note, however, that because of the unrealistic overvaluation of Japanese yen, and because Japan takes nearly 30% of Korea's trade weight basket, Kwon (1977) reports that Korean currency comes out as undervalued.

[7]See BOK (1977).

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APPENDIX

Trade, Population, and GDP of Major Trading Nations (1974)

	Value of Trade in National Currencies (100 mill. units) Import	Export	GDP in National Currency (100 mill. units)	Import/ GDP	Export/ GDP	Population (1,000)	Population density	GDP in U.S. $ (100 mill. units)
Canada	316.39	321.77	1,459	.22	.22	22,831	2	1,492.17
U.S.A.	1,071.12	971.44	14,650	.08	.07	213,611	23	14,050.00
Argentina	182.30	196.55	4,071	.04	.04	25,383	9	994.20
Brazil	1,053.38	591.23	6,731	.16	.09	107,145	13	905.32
Chile	38,220.00	49,600.00	94,640	.40	.52	10,253	14	96.44
Columbia	348.16	350.51	3,292	.11	.11	23,542	21	126.32
Mexico	814	443.13	8,137	.10	.05	60,145	30	650.96
Peru	598.49	585.91	4,475	.13	.13	15,616	12	115.63
Israel	249.49	103.9	533.37	.47	.19	3,371	162	88.91
Egypt	9.19	5.93	39.56	.23	.15	37,233	37	101.09
Ivory Coast	1,967.80	2,907.26	7,390	.27	.39	4,885	15	30.26
Gambia	3.4312	7.3420	19.04	.16	.39	4,896	7	29.59
Belgium-Luxemburg	11,626.32	10,998.17	29,310	.40	.38	10,153 (9,796) (357)	(321) (138)	
Denmark	601.22	469.15	1,842	.33	.25	5,059	117	302.33
France	2,546.50	2,202.14	12,776	.20	.17	52,786	96	2,656.57
Germany (Fed. Rep. of)	1,811.30	2,337.44	68,121	.02	.03	61,832	249	3,417.24
Ireland	16.27	11.24	28.04	.57	.39	3,127	44	67.11
Italy	266,085.83	190,831.49	992,390	.27	.20	55,810	185	1,526.29
Netherlands	874.23	879.26	1,871	.47	.47	13,653	334	698.31
United Kingdom	231.17	164.94	816	.28	.20	55,962	229	1,911.15
Austria	1,682.89	1,333.49	6,135	.27	.22	7,523	90	328.93
Finland	256.65	206.87	842	.30	.25	4,707	14	224.86
Norway	465.56	347.18	1,289	.36	.27	4,007	12	232.96
Portugal	1,180.96	580.21	3,383	.35	.17	8,762	95	134.38
Sweden	728.01	705.12	2,494	.29	.28	8,193	18	563.71
Switzerland	428.61	349.36	1,411	.30	.25	6,403	155	474.25
Greece	1,365.51	609.01	5,690	.23	.11	9,046	69	189.66
Spain	8,811.36	4,078.93	49,340	.18	.08	35,472	70	853.88
Yugoslavia	1,278.39	646.84	4,070	.31	.16	21,352	83	239.41
Japan	111,507.57	107,793.35	1,324.86	.08	.08	110,953	298	4,552.22
Turkey	523.15	211.95	4,100	.13	.05	39,180	50	291.54
Hong Kong	341.20 G	300.42	338.42	1.01	.89	4,367	4,179	66.55
India	402.44	320.24	6,846	.06	.05	598,097	182	845.62
Malaysia	106.59	110.24	170.14	.64	.65	11,900	36	70.89
Pakistan	172.61	109.24	1,096	.16	.10	70,260	87	110.36
Philippines	211.56	185.05	999	.21	.19	42,513	142	147.52
Singapore	203.18 G	140.98	125.43	1.62	1.12	2,250	3,872	51.51
Thailand	641.40	506.32	2,690	.24	.19	41,869	81	132.03
Australia	77.02	75.00	600	.13	.13	13,502	148	863.04
New Zealand	26.15	17.34	95.22	.27	.18	5,600	11	133.03

	Value of Trade in National Currencies (100 mill. units) Import	Export	GDP in National Currency (100 mill. units)	Import/ GDP	Export/ GDP	Population (1,000)	Population density	GDP in U.S. $ (100 mill. units)
Bulgaria	41.9622	37.2092	130.9	.32	.28	8,722	79	134.98
Czechoslovakia	439.9224	412.1007	3,347	.11	.11	14,802	116	658.94
German Dem. Rep.	335.6812	304.4307	1,872	.18	.16	16,850	156	537.93
Hungary	516.0855	469.2860	3,699	.14	.13	10,541	113	404.36
U.S.S.R.	188.3466	207.3780	3,540	.05	.06	254,382	11	4,678.11
Libya	8.1769	24.4567	36.36	.22	.67	2,444	1	122.82
Morocco	86.13	77.35	267	.32	.29	17,305	39	61.25
Nigeria	17.01	60.25	91.20	.19	.66	62,925	68	145.97
Iran	3,835.80	16,231.15	31,620	.12	.51	33,019	20	467.56
Iraq	6.73	24.54	A 30.33	.09	.24	11,124	26	102.45
Kuwait	4.55	32.14	32.29	.10	.35	996	36	110.27
Saudi Arabia	123.29	1,265.79	B 1,350	.09	.94	8,966	4	380.28
Venezuela	160.73	638.34	1,277	.13	.50	11,993	13	298.01
Algeria	168.20	178.01	2.971	.57	.60	16,776	7	31.25
Indonesia	16,008	30,942	107,680	.15	.29	136,044	71	258.43
Korea	32,628	21,238	61,470	.53	.35	34,663	352	129.09

A : GNE
B : 1975
G : Includes reexports without clearing customs of not intended for domestic consumption.

The conversion of GDP's from local currencies to the U.S. dollars is made using the conversion factors reported in the U.N. statistical yearbook.

THE SOCIO-ECONOMIC IMPACT OF THE SMALL AND MEDIUM INDUSTRIES DEVELOPMENT PROGRAM IN THE PHILIPPINES

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The usual manner in assessing the effects of a development program centers on its economic impact in terms of employment, value added, contribution to gross national product changes in per capita income, and the like. This paper intends to deviate from this by reflecting, in addition to the foregoing, the social impact of the small and medium industries development program as experienced in the Philippines.

The Program

The most significant and organized policy in support of the small and medium industries sector was evolved in 1973 when the Four-Year Development Plan of the Republic of the Philippines, for the fiscal years 1974 to 1977 was drawn up. The recognition of the development of small and medium industries and its role as an important strategy in the achievement of socio-economic growth, influenced the strong emphasis given to this sector of the economy, in the pursuit of three prime national goals: (1) employment generation, (2) accelerated socio-economic development of the rural areas, and (3) wider participation by all income classes in economic development.

The redirection of the national development program with significant emphasis on small and medium industries was partly a result of the Rannis Mission. It was undertaken in 1972 under the auspices of the international Labour Organization for the purpose of evolving a comprehensive programme of employment, equity and growth for the country.

Prior to the Mission, however, there have been indications of interest in the small and medium industries sector as evidenced by the creation of the Institute for Small Scale Industries within the University of the Philippines in 1966. This was a result of a cooperative survey by the National Economic Council (now the National Economic and Development Authority) and the UNESCO Research Center in Calcutta, India in 1960. This survey brought out the problems and difficulties that beset the small industry sector and it led to the negotiations in 1963 with the Netherlands Government for the creation of the Institute for Small Scale Industries. It was to serve as a training institute for small industry managers and extension officers of industrial development agencies. This was in response to the perceived need for management know-how among small business entrepreneurs which influences the contributions of this industrial sector to the economic development of the country.

Likewise, in 1970, the National Council for Small and Medium Industries was created by an executive order by the President of the Philippines, as administrative body that was to integrate the activities of various governmental agencies and offices involved in small industry development. The Council, however, was not able to design nor implement significant programs for the development of the small and medium industries sector, due to the absence of adequate provisions for both resources and for organized machinery that would allow such a council to operate effectively.

In 1974, within the framework of the national plans and programs for development, the Commission on Small and Medium Industries (CSMI) was created by Presidential Decree, as a component of the Ministry of Industry, to coordinate programs with the following intentions:

1. To generate employment to absorb a large portion of the new entrants into the country's labor force each year, estimated at about 700,000 annually.

2. To broaden the ownership of industrial enterprises and help form a larger middle class in order to distribute the sharing of income by the population.

3. To provide financial, management, marketing and technological training and other types of assistance to small and medium industries to help alleviate their situation and problems for survival and growth.

These programs are implemented through a multi-agency approach, integrated by the Commission, representing twelve different governmental agencies involved in the development of small and medium industries. The Commission approach brings together the facilities and resources of the member agencies in the provision of a coordinated program, in contrast to the former sporadic, fragmented and sometimes overlapping manner, by agencies operating independently from one another.

The member agencies of the Commission have programmed and implemented direct assistance to small and medium sized entrepreneurs in the areas of project conceptualization and design, entrepreneurial development, financing and consultation services. These assistances were in response to the identified urgent social problems that reflect the imbalance in economic growth of the socio-economic structure of the populace.

Surveys and studies were undertaken to pinpoint techno-economic possibilities for small scale industries. The government and commercial bank lendings were reoriented to supply institutional credit to entrepreneurs. Regional centers for consultative assistance were set up and new small and medium industries were given the propulsion for a more intensive formation rate outside metropolitan areas. Likewise, a vigorous entrepreneurial development motivation and assistance program was undertaken.

The Achievements

The small scale manufacturing industry sector has exhibited a high pace of activity since 1974 in enterprise formation with at least 2,000 new entries into the sector for 1975 alone. The increase in number of small scale establishments was accompanied by an even greater increase in establishment populations in the medium and large scale category as well. The succeeding years of 1975 and 1977, showed a marked drop in the number of establishments in the small scale category. Employment contribution declined in small industries while those of large industries continued to increase.

The mobilized efforts of the national government in SMI development since 1974 did not seem to have achieved its targeted objectives in the degree that would make this sector a dynamic factor in the country's development. The structure and characteristics reflected in the past years' statistics confirm the existence of operational programs and the various supportive activities that provided impetus to enterprise formation and development in the sector. These efforts, however, have been weak in providing a sustaining lifeline for survival and growth as evidenced by a high mortality rate and stagnation of enterprises. Thus, employment objectives were not adequately reached.

The whole idea however, of the small industry program when it began in 1974 was not simply to generate a host of small enterprises for their own sake, but to continue providing support for such enterprises. The push for enterprise formation and assistance was recognized at the outset as a necessity to reach the regions where seeds of industrialization have to be planted. It was also believed then, that this approach alone might result in propagating the formation of many inefficient small units which may not be able to suvive in the market environment under normal competitive business conditions.

Although the enterprise development efforts has created a widespread awareness of small and medium industries and their role in the country's development, and has induced the evolution of a new crop of entrepreneurs outside the metropolitan areas, achievements in regional dispersal of small and medium industries have not reflected a substantial change in establishment distribution among the different regions of the country. Heavy concentration of manufacturing establishments are still in and around Metropolitan Manila where favorable factors of market infrastructure and accessible utilities are readily available. Small factory activities can only take root, grow and provide employment and products where there is sufficient local market for their outputs, good communication and an adequate distribution network to distant markets. In short, the small scale establishment will be born and will thrive in areas where other things grow, such that regional industrial development can only be as fast and effective as the development of other factors needed for industrial growth. Considering that physical infrastructure development in the remote provinces were started at about the same time as regional industrialization, it is premature to judge the achievements of industrial dispersal efforts.

In addition, the assumption that the manufacturing industry is the strategic variable in raising the economic level of a retarded area, does not apply to the rural areas of the Philippines at this time. In most regions of the country, agricultural development must precede the growth of manufacturing in order to provide raw materials, or the two must progress together. Diversion therefore, of manufacturing activities to the rural areas will only be as effective as improvement in available services and other conducive factors for industrial development are made available.

Training and development of managers and entrepreneurs in the small scale sector cannot seem to move at a parallel pace with the expanding needs, especially in the regions. As has been identified from the beginning, failures and growth of small enterprises, are heavily influenced by the managerial capabilities or inabilities of entrepreneur managers.

The foregoing discussions point to a survival crisis as the basic problem to tackle within a situation of intensive developmental policies and program directions of the small industry development in the country. Considering that enterprise formation is high at a minimum of 1,000 new establishments per year from 1970, and with a mortality estimate of 325 establishments each year, the entrepreneurship development push has been frail in considering the human factor. It needs strengthening, namely the ability to undertake, organize, manage and take the risk in a business venture. The intention to undertake and assume the risk in a business establishment are evident as measured by enterprise formation. The ability, however, to organize and balance the resource inputs into the undertaking, and manage these resources to successful operations, need further strengthening to cut down on enterprise death and influence growth and expansion. This imbalance in entrepreneurship development is caused by a heavy mobilization emphasis on assistances available rather than on a motivational push for assuming the responsibilities of entrepreneurship, if achievements are to be realized.

A secondary crisis to face is the growth of the enterprise from the very small scale with 5-19 employees to an employment level closer to 100 per establishment. This would mean close attention needs to be given to project design and organization for new enterprises, and intensive assistance to newly established projects until the owner/manager can manage to steer the enterprise to successful operations.

For already operational enterprises, management and technical assistance requires intensification not just to the extent of providing solutions to problems but also seeing to it that recommended solutions are effectively implemented. These assistances which are supplemented by continuing training programs on small industry management, at a level suitable to the very smallness of the enterprises, will help them hurdle the first stage in the growth pattern.

The second hurdle for growth is at the transitory phase from small scale establishments to medium scale levels of operation where organizational and management systems have to be altered to cope with business growth. The owner/manager has to adjust to delegation of authority and responsibility and learn to share the decision-making process -- a change he hesitates to embrace. In most cases, marketing programs have a desire to sustain the operating levels of already established enterprises, as well as to induce the growth after the survival crisis has been surmounted.

Filling the Gaps

In light of the foregoing points discussed, certain gaps in the development program have been identified which may be considered as future options, within the same basic objectives as identified earlier.

1. Size Classification of Industries

   The employment size range of small scale industries ranges from 5 to 100 employees, and asset values of 100,000 to one million, as classified officially. 85% of small scale are in the 5 to 19 employment size. It would seem appropriate that a size reclassification be considered so that the development programs and subsequent projects pertaining thereto, may be more specifically directed to the size sector involving the very small ones. This is in acceptance of the fact that enterprise problems are size-related and would therefore need equally size-related solutions.

2. Area Approach In Potential Project Identification

   The SMI development program needs a continuity in the conducting of surveys and studies in an area development approach to effect a sustained and balanced direction and redirection of emphasis. This would be in strong coordination with other developmental plans of all governmental agencies, including commission member agencies. This approach necessitates the strengthening of infrastructure facilities such as market network, local governmental policies and programs, financing and collective facilities and services, and others, to maximize the use of limited resources.

3. Research and Information Support

Enterprise and industry level studies and research should be considered as a means for strengthening the SMI sector not only from the point of view of published documents, but more aptly in the dissemination of available technology and business information to as many units at the enterprise level as possible. This can be achieved through an information networking recognized and availed of by extension officers, industry associations, civic organizations, educational institutions, and such other groupings that have close interactions with entrepreneurs and managers.

4. Redirection of Assistances

Financing and technical assistances made available to small and medium scale entrepreneurs need reorientation in the context of size of loans, target entrepreneurs and continuity of extension services that will reach a wider segment of the small and medium industries sector.

5. Entrepreneur - Management Development

As an educational component of the program, a wider array of avenues may be considered to reach as many targets as possible through programs interspered in the curriculum of existing private and public educational institutions in the regions.

In Summary

The program as launched by the Commission has created the small and medium industries which is the initial impact necessary for the development of a dynamic sector of the economy. In the four years of its implementation much has been attained in socio-economic development along the direction of awareness, entrepreneurship consciousness, and interest of the populace. These gains speak well of the program, but so much more has be be done to sustain and expand the understanding that the full impact of development program can only be appreciated after long years of prodding and continued dynamism in reacting to achievements and failures. The hypersensitivity of small enterprises to economic reversals is at the same time the strength, to face these changes.

THE DEVELOPMENT OF RURAL EDUCATION IN CHINA IN THE 1920'S - A STRATEGY OF MODERNIZING RURAL SOCIETY

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I. Introduction

Asian civilization and societies were basically rural, and the fact still holds true for most of the Asian countries today. For Asians of such civilizations, "modernization" emerged as a supreme task to be achieved even though the process of modernization was forced upon them by the impact of foreign civilization, namely Western civilization. This process coincided with disintegration of their own society. It was and is inevitable for suvival in the world of Western supremacy. Asians saw from history that lagging behind in modernization and the process of emulating Western society, meant a colonial state which was equivalent to poverty and slavery of the country. Success of a country has thus been measured by the degree of modernization and the extent of disintegration of traditional society. So notwithstanding various difficulties and agony (for it requires time, confusion, and tremendous human and material resources), every country has strived and is still striving to complete this modernization process as soon as possible. The history of modern Asian countries is, therefore, the history of modernization efforts.

China, the biggest and the most civilized country in Asia, is not an exception from the aforementioned situation. Throughout its modern history, Chinese political leaders and intellectuals have attempted to save China from its political, social, and economic dilemma by way of modernization in one way or another. The Self-strengthening Movement (1861-1895), the Hundred Day's Reform Attempt (1898), the Constitutional Movement (1909-1910), and the Federalist Movement (1920-1923) were such efforts.

The rural education movement is one of a series of such reforms in the history of modern China, but it differed from previous reform movements. For the first time it identified the rural problem as the root of China's troubles and attempted to resolve it through modernizing China starting with rural villages. This is where the absolute majority of the population resided, and rejuvenation and remodeling of the Chinese society would occur from the village life upward. The strategy of this effort was a rural education movement. It was also a social movement and a patriotic movement at the same time.

The rural education movement emerged in the 1920's, culminated in the late 1920's, and developed into a full-scale rural reconstruction movement of the 1930's. The purpose of this paper is to briefly survey the general development of the movement and to evaluate the results so that we can give it some historical significance.

II. The Background of the Movement

The rural education movement was a combined product of two factors: new social and intellectual trends following the May Fourth Movement and the critical rural situation in the 1920's.

1. The New Social and Intellectual Trends

The new social and intellectual trends which appeared following the May Fourth Movement can be summarized as follows:

First, heightening concern for the common people, especially for the peasants, increased among the Chinese intellectuals. As one such evidence, many night schools for workers and children of the poor were opened by students of many universities after the May Fourth Incident.[1] This trend of stressing the needs of the common people culminated when Dr. John Dewey visited China (May, 1919 - July, 1921) and spoke of a democratic society and pragmatic education. It is noteworthy that the term "democracy" in Dewey's educational theory was translated into Chinese as p'ing-min chu-i (the Principle of Common People) instead of min-chu chu-i (democracy). This p'ing-min chu-i came into great vogue in China at that time. It was said that people could see big placards carrying the word, "p'ing-min chu-i" hung over the entrance gate of schools even in the most remote countryside.[2] The Commoner Literacy Movement (p'ing-min shih-tzu yün-tung) (1921-1926) which was launched on a nation-wide scale was another expression of this common people supremacy trend.[3]

Second, the Populist idea of "going down to the villages" (hsia-hsiang), which was first advocated by Li Ta-chao in July, 1918, gathered strength among a portion of the Chinese intellectuals.[4] Students went out among the peasants in villages and carried out campaigns for national integrity.

Thirdly, in education circles, concepts of universal and practical education prevailed. These concepts were greatly intensified by the visits of a number of eminent foreign educators and scholars such as John Dewey, Paul Monroe, and Betrand Russell, etc. after 1919.

Finally, after the May Fourth Incident, tendency among some of the participants of the May Fourth Movement and others became predominently action and social reform oriented in contrast to the cultural debate during the May Fourth period. The formation of the Chinese Communist Party (CCP) in 1921 and the intensification of the labor movement during this period were good indications of such a trend.

2. Critical Rural Situation

In the 1920's, the rural society of China was put in a crisis situation and it had many problems. Socio-economically, the oppressive and exploitative social system of the Ch'ing period remained unchanged, and this was more pronounced in rural areas. Concretely, conventional landlordism, the tenant system, the alliance between the local authorities and landlords for collecting rent from peasants, and the dominance of the social and political structure of the rural village by gentry and local strong men in the Ch'ing period were all carried on into the Republican period without alternation. Under this unchanged social structure the lives of the peasants could not be improved.[5]

The peasants' plight in the period was manifold. Firstly, the rural economy was on the verge of bankruptcy. Among many problems, land shortage was most acute with the population increase. The peasants' tax burden increased steadily with rising costs of more elaborate arms, proliferating government offices, and the service of foreign loans. Furthermore, in many parts of rural China people were even forced to pay taxes in many years advance by warlords. Not only were the terms of rural credit devastating with interest rates ranging from 3 to more than 10% per month, but also little credit was available to the peasants, for most of the rich people went to towns and cities. As a result, tenancy increased. Also, the march of western goods drove away domestic products on the Chinese markets, and the rural family industry, an important source of supplementary income for peasant families, declined.[5]

Secondly, in addition to the economic difficulties, there occurred almost continuous natural disasters of flood, drought, and locust during the late 1920's which inflicted heavy damage to the already staggering rural economy.[6]

The economic crisis was reflected in the growing number of bandits, abandoned farms in the countryside, and the flow of rural youth and destitute peasants to the cities.[7]

With the new trends in social and intellectual circles and with the deteriorating rural situation there appeared fresh reflections among the thoughtful Chinese educators concerning the general condition of education in China. They found that the most neglected and miserable area in Chinese education at that time was rural education.

3. Problems in Rural Education

The first problem was the small number of rural schools in comparison with the large population. Although more than eighty percent of the Chinese population was rural there were not many schools in rural areas. Conventional Chinese education was urban-centered, and most of the schools were concentrated in cities and towns.[8]

The second problem was disagreement between educational contents and rural life. Urban-style education which was inappropriate for rural life, was offered at rural schools. Impracticality and emptiness of rural education were best satirized in the following words:

"It (the conventional rural education) teaches people to leave rural villages for towns and cities. It teaches people how to eat, but does not teach how to plant crops. It teaches people how to dress, but does not teach how to make dress.... It teaches to bear banditry and oppression by local ruffians, but does not teach how to organize and how to defend for themselves. And it teaches the rich to be changed into the poor." (9)

The third problem was the shortage of school teachers. This was especially serious because of meager salaries and inconvenient living conditions. Not only those who graduated from normal school did not like to be assigned to rural schools; many rural teachers were leaving local schools for cities, seeking better-paid positions.[10]

The fourth problem was apathy to rural education on the part of both government and rural population. Needless to say, this apathy was a big hinderance to the development of rural education. The peasants did not know the value of education and did not send their children to school. The rural masses were thus left in ignorance which in turn kept them from improving their lives. In this way a vicious circle between lack of education and destitute and miserable rural life was formed.

III. The Development of the Movement

1. Preparation Period

With the new milieu that recognized the importance of the rural area and the heightening concern for the deteriorating rural education, there began to appear efforts to correct the shortcomings in the existing rural education system. For instance, the ninth Representative Conference of the National Student Association Congress, which was held in August, 1927, passed a resolution "to complete the National Revolution with rural education." The resolution made the following suggestions as concrete methods of implementation: (1) Properties of gentry and local bullies shall be confiscated and made into the fund for developing rural education, and all the village temples shall be remodeled and used as classrooms for rural education; (2) The number of peasant night schools shall be increased; and (3) Peasant recreation centers shall be established and the number of peasant lecture halls increased.[11]

In May of the same year the First National Education Conference also passed a resolution concerning rural education. The resolution mainly emphasized the training of rural school teachers.[12]

However, pioneers who initiated a discussion for rural education reform and lay the foundation for forming a movement for the cause were private reform-minded educators. They included young but reknowned educators of the time such as James Yen (Yang-ch'u), T'ao Hsing-chih, Chao Shu-yü, Liang Shu-ming, and Yu Chia-ch'ü.

Among these people it was YÜ Chia-ch'ü who first advocated the need for rural education reform. YÜ was a graduate of Chung-hua University who studied educational philosophy at Edinburg University. After returning to China from Scotland YÜ started a rural experimental elementary school called "Tzu-chih hsüeh-hsiao" (voluntary school) in his native village of Huang-pa, Hopei province in 1919. Based on this experience he wrote two articles in educational journals, entitled, "The Crisis of Rural Education," and "The Significance and Direction of the Rural Education Movement." In these articles, describing the bankrupt state of rural education with few schools and students, YÜ advocated the necessity of a new rural education reform movement, and made the following suggestions as rectifying measures: (1) To improve rural schooling, normal school should first be reformed. Normal school teachers should give instruction with rural problems in mind so that the students could relate their academic subjects to their rural situations and thus equip themselves with knowledge appropriate to rural needs; (2) A department of rural education should be set up and rural experimental schools established; and (3) A spirit of serving in rural villages should be fostered among normal school students.[13]

YÜ's articles evoked considerable discussion about rural education reform in the education circles. In response to YÜ's articles, other articles pertaining to rural education appeared in various educational journals such as Chiao-yü kung-pao (Education Information), Chiao-yü tsa-chih (Journal of Education), and Chung-hua chiao-yü-chieh (Chinese Education Circles). The Kiangsu Compulsory Education Association also published articles on rural education reform in the I-we chiao-yü (Compulsory Education) the organ of the association.[14] YÜ's article thus helped to create an atmosphere for a reform movement in rural education in China.

2. Rural Education Movement

The first concrete steps toward rural education reform were taken in Kiangsu province under the influence of the Kiangsu Compulsory Education Association. Leaders of the association advocated that normal schools should move into villages so that the training of future rural school teachers might take place in the actual rural environment. Reflecting this idea, the provincial government had five provincial normal schools set up branch schools in adjacent chen (rural market place) surrounded by villages.[15] From 1924 on, national educational institutions such as the National Association for the Advancement of Education (NAAE, Chung-hua chiao-yü kai-chin-she), the Association for Vocational Education (Chung-hua chih-yeh chiao-yü-she), the China Mass Education Advancement Association

(Chung-hua p'ing-min chiao-yü ts'u-chin-hui) and other universities began to be involved in rural education reform projects, forming a movement throughout the nation.[16]

There were dozens of rural education reform agencies throughout China in the late 1920's and the early '30's. Reform programs of the agencies varied according to the specific needs and situations of their respective areas. Hence, it is difficult to describe the entire movement in a general fashion. Therefore, here I will take only three representative institutions as examples to show how rural education reform efforts were carried out.

a) Hsiao-chuang Experimental Normal School

This school was jointly established by T'ao Hsing-chih and Chao Shu-yü in the vicinity of Nanking in March, 1927 in order to experiment how rural reconstruction projects could be carried out with a new kind of rural normal school. Theories behind the establishment of the school and with which the school was run were as follows.

In T'ao's view, rural normal schools should be involved in active rural reform work beyond merely producing rural school teachers. For a new village education, a new breed of teachers were needed. They would have "the bodies and mind of peasants, scientific brains, and a spirit of social reform." They should be not only teachers but also community leaders to lead rural reform work. In this sense, rural schools would make the best agencies in reforming rural life and should become centers for community renewal activities.[17] This idea seems to have been influenced by John Dewey who had expressed similar views in a lecture during his stay in China.[18]

The teaching method T'ao advocated was the "unity of teaching, learning, and doing." This method required that teachers should adjust teaching methods to the learning of students and should have students find answers to problems for themselves. This method also emphasized that both teaching and learning could be effective when carried out through "doing."[19]

With the above theories as underlying educational philosophies, the Hsiao-chuang students were educated through two major programs: teacher-training and village renewal. The teacher-training program included: (1) "to teach, through actual practice, the techniques of running a village school" for which the Hsiao-chuang school established many branch schools in its vicinity, and (2) to immerse the trainees in rural life, to transform their outlook, by having them join the peasants in manual work. The school had village reform programs as a formal course of learning in which students were required to participate. The village reform programs included running a village dispensary, opening adult literacy classes, the organizing of a "intervillage self-defense league" against bandits, preparing sessions for advanced agricultural techniques to villagers, organization of lectures and entertainment programs, anti- gambling and anti-opium smoking campaigns, repairing roads, organization of fire prevention corps, and well-diggings.[20] These reform programs were greatly welcomed by the villagers around the school.[21]

The Hsiao-chuang school lasted for only three years. It was forced to close down by the Nanking Government in March, 1930. The government considered the school to be too radical in its educational ideas.[22] Despite its short life the Hsiao-chuang School was regarded by many as the "father school" or model for a new kind of rural school in the rural education movement. Many rural schools of the time emulated the Hsiao-chuang's educational method and rural work programs for village communities.[23]

(b) Peasant Schools of the Shantung Rural Reconstruction Research Institute (RI)

The peasant school of the RI was another type of rural education effort devised by Liang Shu-ming, a Confucian philosopher and social reformer.[24] As a social reformer Liang initially started with the so-called ts'un-chih (village-government) movement. Regarding the rural village as the foundation of Chinese civilization he held the view that the reconstruction of China should start from the rejuvenation of rural villages. Thus unlike T'ao, Liang started from a different concern for rural villages, namely village self-government. But he arrived at the similar means of rural reconstruction, which was rural education. He said: "The objective of peasant education is only one, that is, to reform rural life; Peasant education method is only one, that is, to live and study with rural people."[25]

With this idea Liang founded peasant schools mainly in the Tsou-p'ing area. The peasant school was usually located in a natural community of two to five hundred families. The school organization consisted of village elders, adult farmers, and rural workers from the RI. The peasant school, first of all, intends to give the village elders and other villagers more opportunity to come together to discuss their common problems and to find solutions for these problems under the guidance of rural workers and teachers. Education offered at the school included literacy education, health education, vocational education, civic education, and agricultural education. The school also encouraged organization of self-defense corps and cooperatives. In two years of operation, 91 peasant schools were set up, and there seems to have been great enthusiasm for the reform movement on the part of both rural workers and peasants. However, it was estimated that by 1934 only about 8.5 percent of the population were exposed to Liang's educational program.[26]

(c) Rural common people's school of the China Mass Education Advancement Association (CMEAA).

The CMEAA was an important mass education institute established in 1920 with James Yen (Yang-ch'u) as general director. The institution was initially concerned with spreading literacy among the cities. However, from 1926 on, it began to be interested in rural problems and set up 107 "common people's school" as centers for rural education and village reform, in the area of Ting-hsien of Hopei Province.[27]

As a graduate of Yale University and a Christian, Yen strongly believed in equality of human beings as the basis of a sound society. Hence, he considered inequality among the Chinese people, as the root source of China's backwardness in culture and of the people's distressing life. In his opinion, the lack of educational opportunity among the masses of people was the prime cause for this inequality. The remedy he proposed was the broadening of educational opportunity among the masses of the people, especially among the rural population. The common people's school was the main instrument of Yen's rural education venture. Along with his interest in rural education, Yen also realized that literacy education was not a sufficient guarantee for a decent life for the rural people. Yen's new conclusion was that the trouble sources for the Chinese society were mainly "four diseases", namely ignorance, poverty, physical weakness, and a lack of civic mindedness and self-centeredness. Thus four educational fields corresponding to the "four diseases," were established as major training areas in the common people's school. They were literacy education, livelihood education (<u>Sheng-chi Chiao-yü</u>), public health education, and civic education.[28] These four fields were considered proper prescriptions for the cure of these diseases. The literacy education program was designed to cure ignorance by teaching how to read and write, the basic means to acquire knowledge. The livelihood education program was for the treatment of poverty by cultivating the people's productive ability. This meant that this field taught the village people scientific agricultural techniques and various skills for supplementary income. Public health education was to overcome the physical weakness of the people. Here, the people were taught about private and public hygiene, basic medical knowledge, and physical culture. Finally, the civic education program was to correct the selfish attitudes of the people, emphasizing a cooperative uniting spirit among them.

The common people's school was usually situated at the center of the villages throughout Ting-hsien. Leaders of the villages organized the association for advancement of the common people's school, in order to help and support the management of the school. Teachers of the school were either trained among ordinary rural teachers or sent from the CMEAA. The expenditures for the establishment of the school was to be derived out of the public budget of each village.[29]

James Yen's rural reform efforts through the common people's school attracted national and even world-wide attention. But due to political unrest in the Hopei province in the late 1920's and the early '30's, Yen's endeavor was greatly handicapped. In addition, with the outbreak of the 2nd Sino-Japanese War, the rural education effort became a permanent casualty.

IV. Conclusion

In the preceding pages we saw how the ruraleducation movement in China emerged and developed, and what its ultimate objective was. The rural education movement is an important part of the national rural reconstruction movement which prevailed in China from the latter part of the 1920's through the mid-1930's. The movement was a social movement and a patriotic movement at the same time, for its ultimate aim was to rive China and approach rural reform by means of education. Since the majority of the population resided in rural areas, the reformers believed that modernization of China should start from rural villages. This belief was a result of the new intellectual atmosphere after the May Fourth Incident in 1919 in which the concern for common people was heightened and the concepts of practical and universal education were strong. This belief was also expedited by the deterioration of rural problems in the 1920's.

Although education reformers agreed that education was the most fundamental means for rural reconstruction and that the contents of the education should be comprehensive and covering whole aspects of rural life, their concrete methods to use educational means differed from each other. We can differentiate at least three different types of approaches as representative ones. The first approach was to utilize rural normal schools and rural schools as main instruments for village renewal projects. This was the approach taken by the Hsiao-chuang School. As shown in the Hsiao-chuang's case, the rural normal schools would produce personnel who were rural teachers and rural workers at the same time. Placed into the village community, the rural school was to become a center of all the political, social, and economic improvement activities.

This approach of utilizing rural normal schools and rural schools seems to be a very effective rural reform approach, for villagers do not need any separate rural reconstruction institution other than rural schools which is either already existing or is necessary as a part of the reform project. Hsiao-chuang's ideals in training teachers that required the future rural teachers to be thoroughly peasantized, to be scientific in handling all the affairs, and to have social reform zeal, also seem to be exceedingly appropriate in producing the right kind of rural teacher. Unless rural workers become peasants themselves it is quite difficult for them to identify with the problems that the peasants suffer acutely from, and moreover, they cannot win the peasants' confidence and support in their reform work.

Although it was closed early, with such a thoughtful program and dedicated spitit it is no wonder that the Hsiao-chuang School played a model role in the rural education movement in China. As its original wish this school succeeded in playing the role of a "seed-bed" from which many similar rural schools could be transplanted.

The second and the third type of rural education approaches represented by the peasant school of the Shantung RI and the common people's school of the CMEAA were slightly different from the Hsiao-chuang's approach. Their reform agencies were essentially social types of schools which were newly organized with villagers instead of formal rural schools.

This approach has some merits in that it easily made villagers realize that the rural reform projects were their own affairs. This approach also achieved considerable reform results in many areas of rural life for several years of the initial period. However, the problem was that peasant schools and the common people were only a part of the rural reconstruction agencies and the reformers needed to maintain a complex rural reconstruction system which required large expenditures. The Shantung RI and the CMEAA of Hopei province actually depended a large part of their expenditure on the outside financial support (i.e., provincial governments and on some occasions even foreign foundation). This situation often deprives the villagers of independent, self-supporting, and voluntary spirit which is most vital in rural reconstruction work.

It is true that as a whole, achievements of the rural education movement were meager and incomplete. As indicated in the case of the peasant school of the RI, reform results of an institution were mostly limited to a small area of reform experimental districts, affecting only a small segment of huge rural population. However, considering that the modernization of a rural society is a formidable task which cannot be achieved by a small group of reformers only by the quantitative estimation of its results. We know that rural areas of mainland China are still far from modernization even after twenty years of endeavor by the government of the People's Republic of China. The movement sought to find the correct reform approaches suitable to the China's rural conditions so that their findings could be spread throughout the country as seeds of modernizing the rural society. T'ao Hsing-chih's following words made in 1926:

> Our new mission is to assenble one million comrades, to advocate the establishment of one million rural schools, to reform one million rural villages so that each village can have new life, and eventually create a new life for China by common efforts. (30)

expressed exactly such a wish.

Some scholars also attributed the failure of the movement to the "wrong diagnosis of causes of China's plight on the part of the reformers." That is, they argue that the so-called "four diseases" (poverty, ignorance, physical weakness, and self-centeredness) were nothing but symptoms rather than causes of China's problem.[31] But granting some validity of such an argument the critics overlooked the fact that the four diseases also acted as causes for the peasants' distressing lives. They aggravated the existing plight of the peasants. The focal point which I want to make in this study is how much the reform approaches of the movement were visible and to what extent they were limited.

In this analysis, despite the ultimate failure of the movement, if the movement deserves some credit the following can be pointed out.

Firstly, this was the first social movement in the history of modern China in which the intellectuals tried to achieve their goals (i.e., salvation of China) by working for and with the rural masses through educational means. The reformers correctly identified the root of China's problem, namely the rural problem. They saw that although the rural masses were then poor, ignorant, and helplessly oppressed, they still possessed great potential, if properly cultivated, for rebuilding China. In this sense, the reformers shared the similar view with Mao Tse-tung's brand of Chinese communists. But their approaches for the end differed: one through examples and persuasion, and the other class through struggle and revolution.

Secondly, I commend the reformers in that they devoted their whole life to the cause of improving the peasants' life inspite of numerous personal difficulties as intellectuals. Most of the reform educators were renowned educators in China of the time who could lead comfortable lives if they remained in cities. They threw out all the fame and wealth for the betterment of their weak and poor fellow countrymen.

Third and lastly, the movement is significant in that it contributed to the awakening of a great number of the Chinese intellectuals tothe importance of rural education and reconstruction for the modernization of the country. Many intellectuals participated physically in the rural reform experiments, and the student movement took rural reconstruction work as one of its important activities.

The rural education movement in China ignited the national rural reconstruction movement and remained a central approach of the movement.

NOTES

1. For details, see Chow Tse-tsung, the May Fourth Movement: Intellectual Revolution in Modern China. (Stanford University Press, 1967), pp. 230-232.

2. For Dewey's visit to and his infuence on China, see Thomas Berry, E.P., "Dewey's Influence in China" in John Dewey: His Thought and Influence. ed. by John Blewett, S.J., (New York: Fordam University Press, 1960), p. 200. Also see "Chi Tu-wei po-shih yen-chiang te ta-yao" (Outline of Dr. Dewey's Lectures), Hsin chiao-yü (New Education), 1 : 3 (May 1909), dictated by Fan Kung-chien, May 4, 1919, p. 326.

3. See, Y.C. James Yen, The Mass Education Movement in China (Peking, 1925).

4. Chow Tse-tsung, op. cit., p. 194.

5. Li Heng, "Chung-kuo nung-ts'un Cheng-chih chieh-kou," (A Study of Political Structure of Rural Villages in China), Chung-kuo nung-ts'un, (China's Rural Village), 1 : 10 (July 1935), pp.34-35.

6. Chu Hsi-nung "Shih-nien lai-te Chung-kou Nung-yen" (China's Agriculture During the Past Ten Years), Shih-nien lei-te Chung-kuo (China During the Past Ten Years) (Shanghai, 1939), pp.191-193.

7. For such an example see, Yü Lin, "Chiang-nan nung-ts'un shuai-lo ti i-ko so-yin" (An Index of the Decline of Rural Villages in Southern Kiangsu), Hsin ch'uang-tsao (The New Creation), 2 : 1.2. (July 1932), pp. 175-178.

8. Yü Chia-chü, "Hsiang-ts'un Chiao-yü te wei-chi," (The Crisis of Rural Education), Chung-hua Chiao-yü Chieh (The Chinese Educational Circle), 10 : 1 (August 1919), pp. 83-86.

9. T'ao Hsing-chih, "Chung-kuo hsiang-ts'ung Chiao-yü chih Ken-pan kai-ts'ao", Chung-kuo chiao-yü kai-ts'ao (Shanghai, 1926), pp. 131-132.

10. Same as note 8.

11. Huang Ching-ssu, "Ssu-nien lai chung-kuo chih hsiang-ts'un chiao-yü" (China's Rural Education in the Past Four Years)- A Portion of Materials, Chiao-chih (Journal of Education), 23: 7 (July 1931), p. 93.

12. Ibid. p. 86.

13. Yü Ch'ia-ch'ü, op, cit.,pp. 11-25.

14. See I-wu chiao-yü (Compulsory Education), nos. 6. 7. and 9. passim.

15. Chiang-su chiao-yü kai-lan (Outline of Kiangsu Education), Comp. by Department of Education of Kiangsu Provincial Governement, Vol. 1 (Shanghai, 1932), Reprinted (Taipei, 1971), Historical Material Series No. 7. pp. 393-419.

16. W. Tschishih tao, "China", in Educational Year book of the International Institute of Teachers College, Columbia University, 1924, ed. by Il L. Kandel, (New York, 1925), 117: also see James Yen, op. cit.

17. Chung-hua Chi-tu-chiao Chi-K'an (China Christian Education Quarterly) 2 : 2 (June 1926), p. 97.

18. John Dewey, Lectures in China, 1919-1920, trans. by Robert W. Cloptone and Tsuin-chien Ou (University of Hawaii Press, 1973), p. 132.

19. T'ao Hsing-chih chiao-yü lun-wen hsüan-chi (Selected Essays of T'ao Hsiang-chih on Education), ed. by Fang Yü-yen (Hongkong, 1948), pp. 14-18.

20. T'ao Hsing-chih, "Sheng-huo chi chiao-yü" (Life is Education), Wei-chih-shih chieh-chi (The False Knowledge Class), (Peking, 1950), pp. 24-25; K'ung Hsüeh-hsiung, Chung-kuo Chin-jih chih nung-ts'un yün-tung (China's Present-Day Rural Movement), 2nd ed. (Nanking, 1935), pp. 292-293.

21. "Kooti hsiang-ts'un yün-tung hsiao-hsi" (News of Rural Movement in Various Places), Ts'un-chih (Village Governement), 1 : 2 (May 1930), pp. 1-2.

22. Ibid.

23. See T'ao Hsing-chih hsien-sheng chi-nien-chi (Collection of Memorial Essays on Behalf of T'ao Hsing-chih), Comp. by T'ao Hsing-chih hsien-sheng chi-nien wei-yüan-hui, (Shanghai, 1947),p. 327.

24. For Liang's career and thought, see Lyman P. Van Slyke, "Liang Sou-ming and the Rural Reconstruction Movement, the Journal of Asian Studies XVIII, 4 (August 1959), pp. 457-474.

25. Quoted from Shu Hsin-ch'eng, "Ts'ui-chun Chung-kuo chiao-yü ssu-hsiang te chüan-pien" (Changes of Educational Thought in the Recent China), Hsin Chung-hua (New China), no.1 (Jan.1933), p. 103.

26. Van Slyke, op. cit, p. 469, p. 471.

27. K'ung Hsüeh-hsiung, op. cit., pp. 111-124.

28. Ibid.

29. Ibid.

30. Chih-hsing shu-shih (Letters of Chih-hsing), (Shanghai, 1929), pp. 154-156.

31. Robert Lee, "Rural Reconstruction Movement," Papers on China, Vol. 4 (April 1950), Harvard University, pp. 186-193.

THE SAN FRANCISCO PEACE TREATY
A STUDY OF CROSS-CULTURAL ELEMENTS IN A TREATY NEGOTIATION PROCESS

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History has tended to be the record of man's misunderstanding of man, intentional or otherwise, East and West, North and South. It seems, therefore, an anomaly of sorts to be speaking on the topic of understanding East and West through history. Nonetheless, there ARE those of us who attempt to learn from history so as not to repeat those misunderstandings.

The modern era, that is, the 19th and more especially, the 20th centuries, constitutes the period during which interaction between East and West became a common, ordinary fact of everyday life. A new term, interdependency, has, in fact, become common parlance for us in the 1970's. That term takes us beyond mere interaction and closer towards transnational and cross-cultural cooperation. I question whether it is possible to proceed into interdependency without a greater understanding across cultures and a concomitant sensitivity to differing points of view. As a result, I have concentrated my own work on the later stages of the history of interaction between East and West since I consider developments in that time period as preliminaries to an era of interdependence.

My research centers on the San Francisco Peace Treaty of 1951, signed between the Allies and Japan. This treaty officially ended the postwar occupation of Japan and restored Japan to its sovereignty as a nation. UNOFICIALLY, the treaty signified the coalescence of a United States policy in respect to postwar Japan.

The San Francisco Peace Treaty has been touted as a singularly historic event in that it was non-punitive and non-vindictive. In addition, the process by which it was brought to conclusion included consultations with the defeated -- the Japanese. In both these aspects, the treaty had no historical precedent.

In that it is a unique event in history, an event that could emerge in our twentieth century, an event that has as one of its components interaction between East and West, and an event that is an exercise in the resolution of conflict and the emergence of interdependence, the San Francisco Peace Treaty appears to be a different sort of event comprising the so-called "stuff" of history. It is, therefore, worthy of study, especially in view of the theme of this convention, for in its uniqueness, the treaty, and the process by which it came into being, lend much to an exploration of understanding across cultures and especially to understanding between East and West.

I have further focused my research on the process leading up to the conclusion of the peace settlement and, more specifically, on the interaction between the Japanese and the Americans in relation to it. I chose to focus on such interaction in an attempt to get at some of the human dynamics of cross-cultural, intergovernmental relations and, thereby, illuminate where misunderstanding might occur.

Today I would like to share with you some of my findings. First, I would like to comment on the role of language in the interaction under discussion. Secondly, I will clarify the category of people I chose to study as the human element in this interaction. Lastly, I would like to share with you some of the case study itself and my analysis of it.

Much of that already written on the peace treaty, at least in English, lauds John Foster Dulles, the chief American negotiator for the treaty, in his handling of the deliberations. It speaks of his consultation with the Japanese during the course of 1950 and 1951 as he was negotiating the terms with the various Allies. Such consultation was a peculiarity in history. I myself wondered how the Japanese regarded these consultations and even, how Dulles himself viewed them; and so I proceeded with my historical investigation. I explored Dulles' correspondence and papers, the memoirs of Prime Minister Yoshida, and the United States Department of State documents of the period. In addition I interviewed several Americans and Japanese who participated in the process or in the preparations for it.

Since I was particularly interested in the area of culture-laden misunderstandings in this interaction, I first considered the problem of language. Language as the basis for communication always seems to be thought of as the most likely cultural element to look at. The language used for all the peace treaty negotiations was English. If there were any problems or psychological difficluties occurring with the use of a particular language, in this case, it would be the Japanese who had the problem. Throughout my interviews I questioned both the Americans and Japanese regarding problems with the use of English in the discussions. Everyone admitted that there were none, with one exception: one official indicated that one of Prime Minister Yoshida's chief assistants was so well trained in the use of American English that at times he thought like an American. The official concerned obviously was bothered by that assistant and his American proclivities. Otherwise, my Japanese informants indicated that nearly all international negotiations were conducted in either English of French, so this situation was nothing new. Besides that, nearly every Japanese informant said that he knew that he would have to learn and be able to work with a foreign language when he opted for a job with the Foreign Ministry. It simply is not expected that foreigners will be able to conduct deliberations at the intergovernmental level in Japanese. Basically, my informants generally did not envision having to use English as a problem and none remembered any "gut reactions" to not being able to use Japanese. Most of those I interviewed were quite fluent in English and often in another language as well. Therefore, the easy assumption that it is in the area of language that most cross-cultural and international misunderstandings occur is questionable, at least when the will to come to agreement is a top priority for the negotiating parties. In the case of the San Francisco Peace Treaty the will to come to an agreement was foremost in the minds of the Japanese. In addition, both the interests of the United States and of Japan were in tandem at this time. So much then for the question of language.

As to <u>who</u> I examined for attitudes and perceptions that were culture-bound, I maintained my concern for looking at the interaction directly. As soon as I established that perimeter for my research, I decided to exclude the general populations of the respective countries and even special interest groups, except if they had a great deal of influence upon the policy-and decision-makers. Otherwise, I concluded that it was the cultural biases and behavioral patterns of the participants in the peace treaty process which would have a direct influence on the interaction between the two countries.

When I proceeded with my research, concentrating on the above-mentioned group of individuals, I soon found that what I was dealing with was essentially a subculture of its own. The participants in such an interaction for the most part, since it is at an international level, were people who basically had had quite extensive cross-cultural experience. Since they had such experience, most often they were quite adept at interacting cross-culturally. Both the Americans and the Japanese interviewed indicated that they often felt more in league with their counterparts in other countries than they did with their countrymen, at least in matters of foreign policy. Thus, it can be said that, basically, individuals such as these, who function in an international setting, consitute one kind of professional subculture. As such, they have developed an expertise that enables them to sublimate their own culture-bound behavior and attitudes, when it is necessary, and concentrate on what it takes to interact effectively with those of another culture. In essence, they are concerned with job performance and, given that as a primary concern, they regularly encourage relegating cultural differences to a back seat. In an intergovernmental interaction the participants are, in one sense then, working together. Of course, there are bound to be differences of opinion, since in each case the participants are grounded in their own cultural and behavioral backgrounds AND are obliged, by virtue of their positions as representatives of their governments, to reflect the national interests of their countries. They must also act in consonance with what their countrymen will accept in terms of an agreement or disagreement with another country. Essentially, then, the fact that these officials are a part of a cross-cultural subculture, rather than mere representatives of singular cultural entities, allows for interaction at the inter-governmental level that is often not all that problematic personally.

That seems a rather trite conclusion; but, at least, it allows us to make some decisions as far as how much of a role culture plays in influencing a particular transnational interaction. I would say that the role is considerably diminished because of the existence of this particular subcultural group.

(I think many of us East-West Center people can identify with such comments since we often operate transnationally and cross-culturally in our own careers and lives. We could probably agree that, though there are problems in cross-cultural interaction, the problems are not of a dimension that would keep us from working together effectively -- efficiently? yes; but not effectively -- when we have common objectives.)

With this said, I would like to proceed to the case of the San Francisco PEACE Treaty itself.

John Foster Dulles, whom I mentioned earlier, was a prominent international lawyer with long experience abroad, though not in Asia. He had been appointed special assistant to the United States Secretary of State in April of 1950. Within two months' time he was made special ambassador for the Japanese peace treaty deliberations. As such, he was the representative of both the President and the Secretary of State of the United States. Dulles had very strong ideas about what an eventual Japanese peace treaty should look like. He felt it should be brief, succinct, and most important, non-punitive. He had had direct experience with the consequences of the Versailles Treaty of the post-World War I era and wanted to assure that such consequences would not be built into the post-World War II era. Nevertheless, his correspondence and writings illustrate more his own commitment to very high-minded, Christian ideals rather than any concern for understanding the point of view of another nation or another culture. The job of guiding him in his specific dealings with the Japanese and their culture was left to John Allison, his assistant, who had had rather long experience with the Japanese and who could manage in the Japanese language. Indeed, one of my informants indicated that it was John Allison who would attempt to "unruffle Japanese feathers," that is, calm the Japanese, after sessions with John Foster Dulles. The Japanese interviewed portrayed Dulles as direct, convinced of his own opinion and righteousness, and the lawyer par excellance. They seemed to like the power he represented and since they felt he was pleading their case vis-a vis the other Allies, they appreciated his capacity for "winning a case." At the same time a man like Dean Rusk, who negotiated the Administrative Agreement that followed upon the signing of the peace treaty, was thought of as a far more likeable fellow, much more understanding and easier to deal with.

Though the Dulles correspondence does not show any real affinity for or understanding of Japan, it does not show any anti-Japanese sentiments either. So perhaps Dulles can best be seen as a neutral, lawyer-sort, with a missionary zeal for effecting international understanding of the peace treaty type. At the same time his missionary zeal would, of course, also extend to promoting what was good for the United States. State Department documents provide substance for further characterizing Dulles as a prime proponent of established American policy toward Japan, as it had been developed by 1950. The positions he took regarding the coming peace settlement with Japan were positions already established in the United States Department of State and agreed to by the President.

It is with this information in mind that I therefore conclude that Dulles consultations with the Japanese could be characterized as pro forma and not motivated by an intent to garner Japanese input for a peace settlement. John Allison set forth this view, too in an interview I had with him in 1977. He qualified it, however, by stating that it was deemed important to establish Japanese sentiments regarding the major points to be included within a peace treaty; that is what would be considered acceptable to the Japanese. Another State Department official of the time indicated that it was also important to develop some rapport with the so-called "opposition," members of the non-ruling party and dissidents, to assure support for the treaty in the long run. Dulles' actions therefore appear strategic rather than particularly sensitive of the Japanese. Indeed, the typical reaction of the American participant, i.e., government official, interviewed was that the Japanese really could not have any "input" into a treaty, for they were the defeated and this was a peace treaty.

Esentially, for the Americans it seemed to be a case of: "We don't really have to pay any attention to what the Japanese think or feel, but it might be better to hear them out."

On the side of the Japanese we have Prime Minister Yoshida Shigeru, who was his own Foreign Minister and the individual that Dulles primarily dealt with among the Japanese. Yoshida states in his memoirs that "... in effect, the terms of peace were gradually being made clear throughout the duration of the Occupation, so that our daily negotiations with GHQ (General Head-quarters of the Supreme Allied Commander) were so many negotiations for peace." Yoshida also indicated that under his aegis, a study of the heiwa joyaku mondai, the peace treaty problem, was undertaken within the Foreign Ministry in 1945. These comments and actions of Yoshida indicate some sense of an inherent capacity on the part of the Japanese to be able to negotiate and/or provide some input into an eventual peace settlement. All interviews with other Japanese participants played down the Japanese sense of "negotiating" that Yoshida sets forth. They all contended that Japan was really only in a position to have to accept whatever peace treaty was agreed upon. At the same time when questioned about the study of the _heiwa joyaku mondai_ that was conducted by the foreign Ministry several of the officials indicated that if the data could be provided to the Americans on the various issues of the peace treaty and Japan's situation be made clear, there was the chance that some sense of this would be reflected in an eventual peace settlement. In a way, it was as if the Japanese had said: "If there is even the slightest chance that you, the United States, will listen to us, we are prepared to provide you with an earful."

As it turned out, given the international political situation in 1950 -- the cold war between the United States and the Soviet Union, the establishment of the People's Republic of China, and the outbreak of the Korean War -- the United States government _did_ seem to have been in a position wherein it _had_ to give some attention to what Japan wanted in a peace settlement. Therefore, the Japanese perception of the role that they might be able to play in discussions of a peace treaty, and their trust that they could eventually have some input into that settlement was accurate -- DESPITE the American attitude of superiority and stated disregard for Japanese concerns.

So, how, in the end, shall we evaluate this interaction?

We can look at the various words and actions of the participants within the strictly legal context. Procedurally, the United States and the Allies had won the war and had the privilege, perhaps even the right, to determine the peace. Japan, on the other hand, was the vanquished, and, as such, had no say in the matter of a peace treaty.

Alternately, we can look at this interaction from the point of view of political and economic power. Ostensibly the United States was in the position of greater control by virtue of its greater economic and political power internationally. Nonetheless, by 1950, the United States had need for Japan as a strong ally in the Pacific, for strategic reasons if none other. Does not such a situation allow for a kind of power of the side of Japan? Viewing the interaction discussed in this paper from this point of view would allow for an analysis based upon sheer negotiating strategy.

But there is still another possible point of view to be considered, and that is the point of view of human dynamics. This last is, of course, the one that I have been concerned with. Could we not, from this point of view, see our personalities as acting within certain behavioral patterns that are culturally determined and that can explain some of the interaction that took place? For example, could Dulles and the other Americans have been acting on the basis of the egalitarian premise of American culture, at the same time as they knew that they had, what could be called, the "upper hand"? This behavioral trait would lead them to _try_ to treat the Japanese as equals. One of the Japanese I interviewed said something to the following effect: "You Americans are funny. You argue and argue to try to bring us around to your way of thinking. When we finally agree with you, you seem to feel obliged to say: 'But what do YOU think?' That is really confusing."

Then, could Yoshida and the other Japanese have been acting in concert with their vertically structured rules of societal interaction? Doing so, they would realize that they knew their place and would act in accordance with the rules of proper behavior. One of my American informants stated that the Japanese, as far as he could tell, never acted aggressively and that they were always polite and deferential. This deference of the Japanese could also, perhaps, be attributed to their tendency to _ameru_, to cultivate a dependency on a superior in return for beneficent care. The Americans _could_ then play their missionary role or the role of elder brother, dominate, and provide some benefits (like military security perhaps), while the Japanese act dependently and at the same time somewhat manipulatively.

Anyway, these are some of MY ruminations about the interaction that took place at the time of the San Francisco Peace Treaty talks. But, what do _you_ think?

No matter what ANY of us think, I do hope that I have illustrated somewhat successfully some of the potential within the study of history for bringing us to a greater understanding in our dealings with one another, cross-culturally, East and West.

INTRODUCTION OF WESTERN SCIENCE IN KOREA, 1876-1910

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More than a hundred years have passed since Korea opened its doors to foreigners in 1876. This period of Korean history can be divided into three periods of equal length: the first 35 years from the opening in 1876 to the fall under Japanese dominance in 1910; the second 35 years of the Japanese dominance; and the third 35 years after the liberation. Even before the opening of the country some Korean leaders found Western science superior and valuable to learn. Nevertheless, it was only from the 1960's that Korea could achieve a stage of autonomous development in science and technology. We must admit that the first two 35-year periods were largely unsuccessful in terms of introducing Western science into Korea. Still, their aspirations for science and things scientific were very high from the very beginning. The unattained aspirations for science in the first period had left a lasting imprint on the intellectual outlook of the Koreans from then on.

In this paper, then, I would like to elucidate the details of the unsuccessful efforts by the Koreans in the last quarter of the nineteenth century so as to better explain what happened to Korea in the first decade of this century. In doing so I will limit the scope of study to the Koreans' endeavor to learn Western science and technology in the given period. Although much scholarly attention is given to the political and economic changes of the period in Korean history, very little is known about the Koreans' efforts to learn about science and technology.

Discovery of Western Science

From the seventeeth century, some of the leading scholars of Korea including Yi Ik recognized the superiority of Western science and technology over the Eastern one. As a matter of fact, the whole tradition of Sirhak (Practical Learning) School was greatly influenced by this recognition. While scholarly interests in exact sciences of the West were increasing among the Korean scholars, a sense of fear also began to grow among Korean government officials over the Christian teachings that were spreading in the land. By the time of Taewŏn'gun era (Regent Taewŏn'gun's rule, 1864-1873), some scholars arrived to find their goals in "Eastern Ways and Western Means" (tongdo sŏgi), while others in "Repulsion of the Wicked."[1] Though Taewŏn'gun himself is well-known for his chauvinistic seclusion policy, he was not as seclusive as his official foreign policy would suggest. Not only had he once tried to seek cooperation from the French missionary in Korea in order to solicit military assistance from France, but he even tried to imitate the Western techological devices such as the steam-engine.[2]

It was under the Regent's rule that some Korean leaders such as Pak Kyu-su and O Kyongsok vigorously advocated for the opening of the country in order to learn the Western technology.[3] Their advocacy was based on the constant flow of information about the Chinese situation vis-a-vis the West through Korea's annual embassies to China. Pak Kyusu was particularly important in this respect. According to recollections of a reformer in that period, a group of reform-minded youths grew out of his teachings sometime around 1874.[4] As a grandson of Pak Chiwon, a distinguished Sirhak scholar, he obviously served well as a bridge between the Sirhak tradition and the reformers after the opening of the country in 1876.

A replica of Perry's opening of Japan occurred in Japan's opening of Korea in 1876. Immediately after the opening, a group of Koreans led by Kim Kisu visited Japan, which was the first visit of its kind by any Korean official. On his return from Meiji Japan, Kim had an audience with King Kojong. Part of their dialogue in the audience runs as follows:[5]

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King: Did you hear anything about the telegraph, motor, and agricultural instruments? Is it true that they are taking these three as the most urgent?
Kim: Indeed this is true...
King: Did you meet Kurota Kiyomasa and Inoue Kaoru?
Kim: I met both of them. Inoue has just left for the Western countries. And I was told he would return after four or six years.
King: Why does it take so long?
Kim: I heard it was for studying machines and instruments.
King: What kind of machines and instruments are they going to study?
Kim: They would not leave any techniques without learning.
King: Among the Westerners, which country is the most advanced in technology?
Kim: They say Great Britain is the best.
King: How about the other countries?
Kim: I could not collect enough information on it.
King: What is the location of America?
Kim: It is in the west of the Western Hemisphere and in the east of the Eastern Hemisphere.
King: Which country developed motors first?
Kim: I was told that it started in America.
King: Where do the machines come from? Did the Japanese master them?
Kim: They have already mastered the machines produced by many countries, according to their words.

In this report Kim Kisu emphasized that the Japanese no longer study the classics and history, but give all-hearted efforts in studying the arts for wealth and power.

Pursuit of wealth and power therefore, was firmly established as the national goal by 1880, when Kim Hongjip made his report on his return from Japan. When Kim Hongjip talked about "self-strengthening" in his audience, King Kojong asked whether "self-strengthening" was the same as "wealth and power." According to Kim's answer, "self-strengthening" was much more than "wealth and power." In his opinion, self-strengthening should include institutional changes, protection of people, and national independence. In this dialogue we find King Kojong concluding that wealth and power was the goal of the Koreans of the period, despite Kim Hongjip's emphasis on institutional changes.[6]

When a new government organ, T'ongni kimu amun, was established in 1880, it was meant to meet the new needs for the pursuit of wealth and power.[7] The new office had twelve bureaus, which included bureaus for weaponry, machinery, ships, and foreign languages, as well as several bureaus for foreign affairs and trade. This organ, however, was not to replace the traditional government of six bureaus. The Koreans maintained their old government structure and attached the new one in simple addition. In short, this new organ was strictly for coping with the new needs in pursuit of wealth and power, and was not meant to be the body of the government. It was a "mere" instrument attached to the traditional body: "yung" clothed upon "t'i."

Learning of Western Science

In the early 1880's, efforts were made along two major lines for the introduction of modern science and technology. One was the massive inspection tour of high officials to Japan in 1881, and the other was the first study group sent to China for learning science and technology and western languages in the period of 1881-1882. The inspection group to Japan was made of 62 members including twelve interpreters and twelve servants. For three months in the summer of 1881, they divided themselves into 12 groups for intensive inspection of Japanese government, industry, and education, as well as military installations. Also included were many factories for the manufacturing of paper, guns, ships, and glass. Other areas covered and visited were a plant nursery, sericulture, museum, hospital, newspaper, telegram, electricity, astronomical observatory, and all levels of schools. All the members showed keen interest in the products of science and technology that they saw for the first time. Of particular interest was electricity and anything related to it. For instance, Kang Munhyong, who led a group in charge of industries in Japan, left a well written report of his inspection results on electricity. His long report on the telegram starts with how electricity is produced in the first place in order to explain step by step all the necessary information about the telegram.[8]

The impact of this inspection on the Korean attitude toward modern science and technology and toward the new institutions in Japan did not attract enough scholarly attention. Nevertheless, we can be sure the effect was great, for we know that most of the inspection group aligned themselves with those who supported rapid modernization of Korea. Some of them eventually became prominent leaders in the reform movement. Yu Kilchun wrote a book on modern Western civilization, thus making himself a Fukuzawa Yukichi of Korea; Yun Ch'iho was the leader of the Independence Club in the nineties; and An Chongsu wrote a book on modern Western agriculture, the first of its kind, based on the information he gathered from his tour to Japan in 1881. Also included in the group was Hong Yongsik, who became one of the leaders of the 1884 abortive coup to sacrifice himself for the cause of radical reforms.

If the people on the inspection agreed that reforms were necessary, they did not agree on the scope and methods of the reforms. They apparently helped to articulate the different opinions for modernization that already existed in the officialdom by supplying them with more concrete points to support their respective positions. Thus the conservative reformers and the radicals parted from each other and this became a major political issue thereafter. For better or for worse, the first inspection tour was very significant in formulating the officials' vision for Korea's future in the changing world. Similar but smaller tours were made by other Koreans since then, and these helped them to see the broader world outside. However, no systematic efforts were made to continue their efforts of 1881, and few Koreans visited America or Europe in the period. The Koreans' contacts with the Western civilization remained an indirect one via China or Japan throughout the early period of Korean history.

Such a limitation was not to be overcome by the first Korean students sent away for introduction of Western science and technology. In 1881, a group of 38 Korean students led by Kim Yunsik was sent to China for the expressed purpose of studying modern science and technology.[9] In many ways it was something far from a successful venture. First of all, the selection had difficulties in soliciting the candidates for study. Many of the students who were finally selected had experienced bad health that had curtailed their study plans. Since it was the first of its kind in Korea, the students were also not psychologically prepared. The fact that the selected students had even their personal servants accompany them to China would suggest their unprepared state of mind. Within six months, half of the 38 students had to terminate their study to return home, for one reason or another. Furthermore, the students were not from the highest social stratum of Korean society of that time, and this fact seems to have played a delimiting factor for their future activities in Korea. The original 38 students were divided into two groups of 20 "scholars" (hakto) and 18 "engineers" (kongjang). We do not know today on what grounds the division was made at that time. Although some of the first group were yangban and some of the latter group were chungin (middle people), this kind of social stratification obviously did not serve as the criterion in the division.[10] Be that as it may, it is easily presumable that the students were not selected from the highest class of society.

The study mission to China was constantly plagued by financial difficulties during its short stay in Tientsin. It was sent without any concrete financial support system to serve it, and it aggravated the internal state of the Korean court which remained in deep financial quandary as it was at the time. When the mission was abruptly withdrawn in the summer of 1882, it was done as an aftermath of the Emeute of 1882 (Soldiers' Uprising).

With all the limitations, the significant fact is that this was the first study mission abroad. This very fact was enough to give a considerable impact for the future of Korean science and technology. Insufficient though as it was, the study mission produced the first Koreans who trained themselves in foreign language and in various fields of modern science such as weapons technology, chemistry which concentrated on acids, drafting, powder-making, electricity, and metal-casting. When the mission returned to Korea in the fall of 1882, they also brought a considerable amount of science books published in China by translating Western publications, which comprised 53 books or sets of books altogether. Along with the books, 62 items of tools, machines and chemicals were also brought over.

The training of manpower and the introduction of books and machinery were the basis for the next step for the Koreans in science and technology --- namely the founding of a modern arsenal. Immediately after their return, a plan for the arsenal was put into operation, and an office was established in early 1883 for the eventual build-up of the arsenal. According to a recent study, the plan was assisted by the Chinese in the beginning when they were in rivalry with the Japanese in Korea. But when the Japanese influence declined to its nadir after the abortive coup of 1884, the Chinese switched their attitudes on the project, thus producing obstacles for the Koreans. The Koreans succeeded in overcoming the hardships and finally built the arsenal in 1887. Although attempts were once made to produce rifles in 1889 with a 12 horse-power engine which was introduced, weapons were repaired rather than produced.

Science in Modern Schools

It was in 1883 that the Koreans started a modern style school with a modicum of science and technology in its curriculum.[12] The first school, which was initiated by Korean reformers in Wonsan in 1883 taught, or meant to teach, mathematics, science, machine technology, agriculture, mining, sericulture, among others. Textbooks to be used for these were all Chinese renditions from the Western writings on science and technology. Included were Hsu Chi-yu's Ying-huan chih-lueh (1850), Joannes Terrenz' Chih-chi tu-shuo (1628), William Martin's Wan-kuo kung-fa (1864) which is the Chinese translation of Henry Wheaton's Elements of International Law (1836). An Chongsu's Nongjong sinp'yon (1882 manuscript), the first Korean book about Western agricultural techniques, was also used as a textbook. In this school and others that soon followed, teaching science became an important part of the curriculum. With almost a total lack of qualified teachers of science, it is doubtful how much of the efforts for teaching science was actually carried out. The shortage of qualified teachers of science did not improve even in the first decade of the twentieth century largely because of the lack of any training system for science teachers.

The most important of the modern schools in the last quarter of the nineteenth century is the Royal English School.[13] From 1886, it was the first government-sponsored school, and the Korean government invited three young American teachers for the school. The three young teachers and their Korean students were very ambitious and hard-working in the early period of the school. Although English teaching was the major area of emphasis in the beginning, the school curriculum included mathematics and sciences as well as political science and history. Originally the school started with a 3-year curriculum. However, at their arrival, the teachers concluded that three years was not enough for a wholesome education. So they planned to make it a 7-year course, three years for preparatory studies and the remaining four for college-level education.

As the aspirations and ambitions of the initial period subsided, the school began to face many difficulties, the major ones being financial inefficiencies and the estrangement of students from hard work imposed by the missionary teachers. In terms of science education in the Royal English School, it could be seen that the teachers were not well qualified in the fields. The three teachers invited were all theology students from the Union Theological Seminary of New York. Delzell A. Bunker and George W. Gilmore graduated from college in 1883, and Homer B. Hulbert finished Dartmouth College in 1884 before they entered the Seminary. By training, their intellectual inclination was not in the natural sciences. At any rate, the Korean students could not take advantage of whatever background the American teachers did have in modern science, for the primary interest of the Korean students was English.

Science in Books and Newpapers

More influential in the introduction of science in Korea were books, newpapers, and magazines of the period. The great influence of Wei Yuan's Hai-kuo t'u-chi and Hsu Chi-yu's Ying-huan chih-lueh on the Koreans of the latter half of the nineteenth century is well known today. Though books were brought into Korea even before the opening of the country, more books were introduced to the Koreans after the opening and some were even authored by Koreans. In 1882 Chi Sogyong memorialized the throne to recommend some books that he considered essential to understanding the current affairs.[14] They were:

Man'guk kongpŏp (international law)
Chosŏn ch'aeknyak (Korean diplomacy)
Popŏp chon'gi (Franco-Prussian war)
Pangmul sinp'yon (natural history)
Kyongmul immun (physical science)
Kyokch'i hwip'yon (physical science)
Kihwa kunsa (international situations of the Far East?, written by Kim Okkyun, lost now)
Chigu togyong (world geography, by Pak Yonggyo, lost)
Nongjong sinp'yon (agriculture, by An Chongsu)
Kongbo ch'oryak (current news collection?, by Kim Kyŏngsu, lost)
Iŏn (current policy proposals by a Chinese)

By no means is this list comprehensive. And we know that many more books on science and technology were purchased by the 1882 Korean study mission to China. Nevertheless, this list of books represents the degree of popularity of books available at the time for the Korean leaders. Notable from the list is that the Koreans' concern was particularly high in the international situations and science and technology. Then what are the science books listed above?

Pangmul sinp'yon (Po-wu hsin-pien) -- This book was written in Chinese by a British missionary doctor, Benjamin Hobson, and published in 1854 in Shanghai. The three parts of the book cover a wide range of natural sciences including astronomy, meteorology, physics, chemistry, and biology. Hobson also wrote several books on modern medicine, which were introduced by Ch'oe Han'gi to the Koreans in the mid-nineteenth century.[15]

Kyongmul immun (Ke-wu ju-men) -- This book by William Martin, professor of T'ung-wen-kuan, was published in 1866. It deals with physical sciences, astronomy, and meteorology in dialogue style with many illustrations.

Kyokch'i hwip'yon (Ke-chih hui-pien) -- This periodical was started by Western missionaries in China in 1872 under the title of Peking Magazine (Chinese title: Chung-hsi chien-wen-lu), to cover a wide range of news and stories as well as science and technology. John Fryer took over the editorship of the magazine and changed it into Chinese Scientific Magazine (Ke-chih hui-pien), published in Kiangnan Arsenal irregularly from 1876 to 1890.[16]

Nongjong sinp'yon -- When An Chongsu visited Japan in 1881 as a member of the inspection group, he gathered information about Western agriculture in Japan. His main source of information was Tsuda Sen, a Japanese specialist who returned from studying Western agriculture under the guidance of Daniel Hooibrenk in the Netherlands. An Chongsu compiled this book from the information he gathered immediately after his return, and completed it in early 1882.[17]

The broader and penetrating impact of Western science and technology was presented to Korea with the publication of the first modern newspaper in Korea in 1883. The Hansong sunbo began publication in the tenth month of the year, with a 24-page paper three times a month. Much of the space was used to carry articles about Western science and technology, notably the developments of industries in the West as well as in Japan and China. Since only a few selected groups had any access to this kind of information at the time, this newspaper served most importantly as a digest of foreign papers and magazines, most of them Chinese sources. Somewhat systematic but mass-oriented knowledge about every aspect of Western civilization was disseminated to the educated Koreans of those times. The topics of the articles covered every conceivable subject: shape and motion of the earth, steam-ship, train, electricity, telegram, weapons, ironcasting, academy of sciences, museums, telescope, microscope, thermometer, barometer, chemical elements, sanatorium, school of engineering, invention of the submarine and so on.

For more than ten years after the opening of the country, Koreans were exposed to the continuing inflow of science and technology they had never known before. Yet the abundance of information remained as separate pieces of books, newspaper articles, machines, weapons, and some knowledge of institutions. Toward the end of the nineteenth century, the Koreans failed to internalize these pieces together to prepare a take-off stage toward an autonomous development of modern science.

Institutional Changes of Later Years

The Kabo Reforms of 1894 changed the government organization completely for an effective modernization of Korea. But many Koreans showed a dubious attitude toward the reforms, even though few of them actually wanted to return to the status quo ante. This was because the reforms were carried out under the Japanese influence in the middle of the Sino-Japanese War. According to the reforms, offices for every aspect of modern industry, medicine, and technology were opened in the government. Also recorded formally were the ambitious plan to educate Korean students to the level of higher learning within and out of the country. The plan included initiation of all levels of schools up to the university level as well as a normal school, a technical school, a professional school, and foreign language schools.[18]

According to the plan, the first group of students abroad were recruited and sent to Japan. Out of 182 students recruited, more than a hundred went to Keio School under a contract made between Fukuzawa Yukichi of the school and Yi Wanyong, Minister of Education for Korea.[19] The cost for the Korean students in Keio was prepaid, and more students were to be sent annually. But this ambitious plan did not continue largely because of the political insecurities in the Korean court. There was only one student left in Fukuzawa's school in 1899. Thus the number of government-financed students decreased to almost a negligible level, though the number of private students were increasing year after year. The number of Korean evidences show that the number in 1897 was 77 and it went up as high as 493 in 1908.[20]

It is not easy to estimate the total number of Korean students who went to Japan or other countries during the period under discussion. Some went to China, the United States, and other countries, but most of them went to Japan. All of them had to begin their study abroad from the high school level or even from a lower level, due to language barriers and the lack of preparatory education within the country. As time went by, the level of education gradually increased, but never enough for Korean students to continue their study abroad from the college level. By the time of Japanese annexation of Korea in 1910, the number of Korean students abroad who finished their college education was small, and the number of those in science and technology was even less. This was of not much contribution for the development of science in Korea.

The immediate result of the failure in educating Koreans abroad was the shortage of qualified teachers in every field of higher education in Korea. Through the last quarter of the nineteenth century the Koreans began to admit that education was most important for their nation, and many Koreans started schools for the younger generations of their country. For early modern education in Korea, Western missionaries, particularly those from America, did a great service by starting schools in Korea. An American missionary doctor, Horace N. Allen, opened his clinic in Seoul in 1885, and another American missionary who arrived in Korea the same year joined him to teach physics and chemistry to a few of the Korean medical students in the clinic. This was the first formal education of physics and chemistry in Korea.

It was from the last decade of the nineteenth century that the Koreans began to build schools in a great number. After the reforms of 1894, the Korean government started a normal school to train teachers in 1895. Then a school for training lawyers was initiated that same year, and a medical school was developed in 1899, in addition to several foreign language schools already in existence. Private schools emerged in the closing years of the century, and their numbers grew rapidly during the first decade of this century, especially after Korea lost her independence in 1905. In 1908, the total number of schools in Korea was close to five thousand.[21]

Yet the Korean education of science in this period had several serious shortcomings. Because of the shortage of trained teachers in science and technology, Korean schools could not develop themselves into higher learning institutions. The shortage of qualified teachers stemmed from the failure of study abroad in the first place. But the situation became worse when many of them who were trained in foreign countries had to be sacrificed in the middle of the political struggles. The death of several students who returned from Japan reflects the failure of the 1884 coup. Invitation of foreign teachers had serious difficulties when the first group of invited teachers for the Royal English School could not be paid because of the financial mess of the court. The Koreans were not ready to invite highly qualified scientists for the education of young Koreans. Furthermore, in the early twentieth century when the Koreans wanted to start their own institution for higher learning, the Japanese made every effort to stop it. The Japanese authorities in Korea made it their policy not to allow any higher education in Korea.[22]

Scientism and Social Darwinism

At the turn of the century, Korea was passing a quarter century mark after the opening of its doors, with little achievement in introducing science and technology. Electricity, the telegram and the telephone were introduced, and the train and street car were running in the "Land of Morning Calm." With all the outward signs of civilization, Korea was in a "false" enlightenment and modernization, just as Yu Kilchun had predicted. In his book about Western civilization, Soyu kyonmum, which was published in 1895 after ten years of writing, Yu Kilchum tried to distinguish between two kinds of kaehwa (enlightenment or modernization) -- real kaehwa and false kaehwa.[23] Indiscrete introduction of foreign civilization with no real understanding is false kaehwa, according to him. If one wants to introduce any merit of foreigners, then, he should never purchase new machinery or immediately invite foreign specialists. Instead he has to teach his fellow people the techniques necessary to operate the machines and let the people take charge of them.

Indeed, Korea at the turn of the century was in the depth of "false" modernization, with a facade of a modern state but with new scientific or technological underpinnings to support them. A self-strengthening movement in the earlier period through simple introduction of foreign machines and foreign specialists turned out to be illusory by the time the Japanese asked the Koreans for a protectorate treaty. What was acutely felt at the time was that the Koreans failed to train people in science and technology. With the Independence Club movements of the 1890's, the education of science, technology, and the development of industries were considered important goals.[24] Yet in the final analysis, the movement of the Club was primarily oriented to the political reforms than the education of the nation; they were intellectual offsprings of the radical reformers of 1884 with their radicality tamed.

Only after Korea lost her independence by the Protectorate Treaty of 1905, did many Koreans come to realize the urgency of teaching the nation about science and technology as well as other Western learnings. Aroused with patriotism after 1905, many Koreans organized themselves into patriotic societies. A survey made of the 40 such societies in 1908 shows that the primary goal of 16 of the 40 societies was education of the nation. If we put the other declared goals such as national development, publication of text-books, study of new and old learnings, and reforms of agriculture and industries, we can conclude that almost all of the patriotic societies took the education of the nation as their ultimate purpose.[25]

For the education of the nation, Pak Unsik, one of the most influential leaders in the patriotic society movement, emphasized three areas. The areas of his emphasis were (1) science and technology, (2) social sciences, (3) national tradition in this order.[26] It was natural that dozens of magazines published by these societies in the early twentieth century carried many articles on science for their readers. By the time of the Protectorate Treaty of 1905, the Koreans reached a full recognition of the necessity of science while they failed in actually transplanting it into Korean soil. It was in such a milieu that everything "scientific" was most highly praised by the leaders of Korea.

One prominent example of this scientism in the early years of this century was the uncritical welcome bestowed to Social Darwinism. The Koreans did not year achieve any degree of scientific sophistication to fully understand the biological ideas behind Darwin's theory of evolution. Because of this very fact, Koreans welcomed Social Darwinian ideas without any doubt, for the ideas were easy to understand and they carried a mark of "scientific truth." Almost in every essay on the nature of human society written in this period, Korean writers defined this world as a place of struggles for existence where only the fittest would survive. The popularity of Social Darwinism was extraordinarily high in Korea in the 1900's, but it was not a phenomenon limited to the Koreans. As a matter of fact, the vogue was widespread in the three Far Eastern countries of the period, not to mention the Western countries. And the Koreans were greatly influenced by the Chinese and Japanese writers of the period, particularly from the writings of Liang Ch'i-ch'ao.[27]

The introduction of Social Darwinian ideas into Korea, however, posed a perplexing intellectual question for the Koreans. The question concerned the ultimate unit of the struggles in the world: Was it races or nations? This question was asked by many Korean writers of the period, as we can see from Chang Ungjin's essay on Social Darwinism in 1906.[28] Protonationalistic feelings were well developed by that time in Korea, but also true was that many Koreans were well aware of the racial troubles in California and in many parts of the world. While some Koreans tended to believe the most urgent problem for the Koreans at the time was the infiltration of the Japanese into Korea, others obviously felt that the more fundamental question was the racial struggles between the yellows and the whites. Those who maintained the latter position were sympathetic to the Japanese leadership in the Far East, since they looked like a natural leader of the area after their brilliant victories over the Chinese and the Russians.

It was only after the annexation of Korea by Japan in 1910 that most of the Korean leaders came to face the cold reality that the unit of struggle was not races but nations. The discovery was admittedly too late for them, but that realization made the nationalistic feeling rapidly grow in the 1910's until it materialized into a nationalistic movement of 1919, the March First Movement. When nationalistic historian Sin Ch'aeho extolled the nation with his soul-searching messages, the keynote in his historiography was nothing but "struggles of nations," which he phrased as "the struggles between I and non-I." Yet Koreans in the twenties were in their worst predicament with little hope of recovering their national independence. In the dire plight of the twenties some of the Koreans rediscovered their unit of struggles in somewhere other than nations, for any hope of recovering their nation as the unit of living and struggling in the world seemed so remote, if not completely disappeared. According to their rediscovery, the unit of worldly struggles was not nations, but the classes of society. Thus the Korean intellectuals could transcend their dismal reality with their vision fixed to a millenarian future. The intellectual climate of the twenties and thirties in Korea turned favorably toward socialism and Communism. Even the most nationalistic of the Korean leaders of the period, Sin Ch'aeho shifted his ground from nationalistic soil to the anarchist ground with a dash of socialism.[29]

For a generation after the opening of the country in 1876, Koreans tried to introduce and incorporate Western science and technology into Korean soil. In their efforts they failed. Part of the reasons for their failure lies in their attitude toward science and technology. Since modern science and technology was what they did not have before, the Koreans considered it as a mere instrument to the body of Korea. The Koreans could not completely shake off this "t'i-yung" dichotomy until the final years of the period under our discussion. Furthermore, the first 35 years were marred with continuous internal struggles and insecurities which were related with the international rivalry in and out of Korea. In the age of exploding imperialism, which characterized the turn of the century, Korea was a spot of conflicting national interests of the great powers. Being in such a dismal state, the Koreans failed to develop an effective and strong leadership that might have helped in the introduction of science and technology.

Korea had too short a time to internalize Western science and technology. Yet its failure in the introduction of science did not stop the Koreans' aspirations for science and for things scientific. It was in such a climate of opinions that Koreans welcomed Social Darwinism to explain the world around them and to accept the destiny of the defeated with some degree of equanimity. Indeed the infatuation with science was the main theme of the Korean intellectual history for the next thirty-five years, and then again for another period of thirty-five years. In his first full length novel entitled Mujong (written in 1917), which is widely acclaimed as the first modern novel in Korea, Yi Kwangsu depicted the climax of the work with the following scene.

> "Science! Science!"
> So muttered Hyongsik when he returned to his hotel room, while the three girls were watching him. Then he added, "First of all, we have to give science to fellow Koreans. We have to supply knowledge to them."

Thus scientism has been kept among the Koreans ever since, leaving us a significant perspective to understand Korea in the recent past and of today.

NOTES

[1]For such a development in Sirhak tradition, see Pak Songnae (Park, Seong-Rae) "Han'guk kunse ui sogu kwahak suyong," Tongbang hakchi 20 (1978), pp. 257-292.

[2]Pak Chehyong, Kunse choson chonggam, Sang, (1883). See also Yi Son'gun, Han'guk-sa. Ch'oegunse-p'yon (Chindan hakhoe ed., 1961), pp. 215-218.

[3]Chön Sang'un and Kim Yöngho, Sogu kwahak kisul toip ui sachok koch'al (Seoul, 1969), p. 24.

[4]Yi Kwangsu, "Pak Yonghyo ssi rul mannan iyagi," Yi Kwangsu chonjip (Seoul, 1971), Vol. 8, p. 509.

[5]Kojong Sillok, 13:32a. Also Kim Kisu, Susinsa ilgi, (in Kuksa p'yonch'an wiwonhoe ed., Susinsa kirok), pp. 132-133.

[6]Kim Hongjip, Susinsa ilgi (in the volume cited above), p. 158.

[7]Chon Haejong, "T'ongni kimu amun solch'i ui kyöngwi e taehayö," Yoksa hakpo, 17 + 18 (1962), pp.

[8]The interest shown by the earlier Koreans of this period is noticed in Kishi Ken, "Kindai chosen ni okeru tenki chishiki no denrai to sono hatten," Chosen gakuho, 8 (1955), pp.
See also Im Ch'aewon, "Hanmal-e toipdoen soyang kwahak kisul-go," Ilsan Kim Tujong paksa huisu kinyom nonmunjip, (Seoul, 1966), pp. 152-165.

[9]For this study mission, see Kwon Sokpong, "Yongsonsahaeng-e taehan ilgoch'al," Yoksa hakpo, 17 + 18 (1962), pp.

[10]Sin Yongha, "Kaehwa chongch'aek," in Han'guk-sa (Kuksa p'yonch'an wiwonhoe ed., 1975), p. 356.

[11]Kim Chonggi, "1880-nyondae kigiguk kigich'ang ui solch'i," Han'guk hakpo, 10 (1978), pp. 91-118.

[12]Sin Yongha, "Urinara ch'oech'o ui kundae hakkyo sollip-e taehayo," Han'guksa yon'gu, 10 (1974)

[13]For this school, see Yi Kwangnin, Han'guk kaehwasa Yön'gu, (Seoul, 1974), pp. 103-133.

[14]Kojong Sillok, 19; 58b.

[15]Pak Songnae (Park Seong-Rae), "Han'guk kunse ui sögu kwahak suyong," Tongbang hakchi, 20 (1978), p. 292.

[16]J. Spence, To Change China (Boston, 1969), pp. 153-4.

[17]Yi Kwangnin, op. cit., pp. 220-233.

[18]Kojong Sillok, 31; 42b.

[19]Kim Yongmo, Hanmal chibae-ch'ung yon'gu (Seoul, 1972), pp. 166-168. Here the Korean students sent to Keio is cited as 162. But the official history of Keio School records the number as 114. For this record, see Park, Seong-Rae, "Fukuzawa Yukichi on Korea," Journal of Social Sciences and Humanities, 45 (1977), p. 46.

[20]Kim Yongmo, op. cit., pp. 170-172.

[21]Son Insu, Han'guk kundae kyoyuksa (Seoul, 1971), p. 38.

[22]Ibid., p.48

[23]Yu Kilchun, Soyu kyonmun, 14, "Kawhwa ui tunggup."

[24]Sin Yongha, Tongnip hyophoe yon'gu (Seoul, 1976), pp. 235, 648-653.

[25]Yi Hyonjong, "Hakhoe ui hwaltong," in Han'guk-sa (Kuksa p'yonch'an wiwonhoe ed., 1977), 20, p. 120.

[26]Sin Yongha, "Pak Unsik ui kuguk kyoyuk sasanga-e taehayo," Han'guk hakpo, 1 (1975), pp. 66-68.

[27]Yi Kwangnin, "Kuhanmal chinhwaron ui suyong kwa ku yonghyang," Serim han'gukhak nonch'ong, 1 (1978), pp. 207-247.

[28]Chang Ungjin, "Chinhwahak-sang saengjon kyongjaeng ui popch'ik," T'aeguk hakpo, 4 (1906).

[29]This was pointed out by Sin Ilch'ol in several of his papers, and later emphasized by Yi Kibaek. See Yi Kibaek, "Tanjae sahak esoui minjok chuui munje, "Paper presented to the 22nd Nationwide Historians Conference (May 25, 1979).

[30]Yi Kwangsu, Mujong (in Yi Kwangsu chonjip, 1, Seoul, 1971), p. 205.

TELEVISION AND SEX ROLES RESEARCH IN THE EAST AND THE WEST

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Whether we like it or not, television is an important and integral part of our existence. It permeates our daily lives, telling us what to buy, what to use, and even what to become in life. Not only do all of these messages come to us incessantly, they are also, unfortunately, fraught with sex stereotyped images. Women are shown as the "second sex." On the other hand, men are told to be dominant and if they fail to be such, they are often the object of ridicule, scorn, or sympathy.

TELEVISION AND SEX ROLES IN THE WEST:

Some Selected Studies in the United States.

In the last decade, the United States has experienced some accommodations toward shifting societal norms in television as a result of the growing advocacy for a more egalitarian system for all. Women are seen more frequently on the screen and may even be featured in roles and job situations of higher status. Men have been shown sharing their dominant role among themselves and with women. In light of these recent interests in the images of men and women in American society in general, and in television in particular, this paper attempts to review selected and relevant studies conducted in this area. Further, attempts will be made to review and compare research studies in Japan and the Philippines.

Studies selected for review from the United States were as follows: L. J. Busby, "Defining the Sex-Role Standard in Network Children's Programs," (1974); Courtney and Whipple, "Women In TV Commercials," (1974); Tedesco, "Patterns in Prime-time," (1974); Lemon, "Women and Blacks on Prime-time TV," (1977) and O'Kelly, "Sexism in Children's TV," (1973). A criteria for the selection was to cover prime-time programs, both children's and adult's, as well as commercials.

All of the above studies have investigated the question of frequency of appearance (on the screen) by women in relationship to men. In this regard, women are overwhelmingly underrepresented although women make up slightly more than half the population (in the U.S.). From the Busby study, major male characters are found to outnumber major female characters by 2.5 to 1; minor male characters outnumber minor female characters by 4 to 1; and in advertisements within the network of children's programs, males outnumber females by 2 to 1.

Long and Simon found that there was no single program that did not have a male character. This is not the case for female characters. The mean number of appearances per program for females is six. The average length per appearance is 2:06 minutes and the average exposure time per program is 10:05 minutes.

In their study of TV commercials, Courtney and Whipple compared findings from four studies conducted during the 1971-73 periods at places like New York, Washington, D.C., and Toronto, Canada. They produced data which showed that men are overwhelmingly present as voice-overs (the announcing or authority figure employed in TV commercials). That is, men accounted for 85% to 89% of the voice-overs in the studies.

Tedesco (1974) and Lemon (1977) in separate studies found the same low percentage (28%) of frequency of appearances for women. This statistic is interesting in that the two studies covered two entirely different periods separated by at least three years. The Tedesco study covered the 1968-72 programs whereas the Lemon study reviewed the 1975 programs.

Finally, O'Kelly found that children's programs are heavily slanted toward men and boys in the number of characters shown. Of the 242 characters on the programs, 85 percent are male and 15 percent are female. For commercials, 67 percent are male and 33 percent are female.

A second dimension investigated by the studies reviewed here relates to the personality traits and attributes of men and women. Again, all the studies found men to be presented as possessing traits closely associated with the great American tradition of independence and stoutheartedness, whereas women were shown to be more closely associated with traits of dependence and weakness. Men were more ambitious, competitive, knowledgeable, active, aggressive, sturdy, bold, etc. Women were more affectionate, sensitive, romantic, passive, submissive, timid and emotional.

Such traditionally defined differentiations are made in television in spite of Margaret Mead's finding that the basic male-female difference lies in the muscles possessed.

Another common aspect investigated is the occupation of the characters. Statistics from the Courtney and Whipple study show that men engaged in twice as many different occupations as women shown on TV commercials did. Busby found that men held 42 different job roles whereas women had only 9 job roles. Tedesco stated that her findings showed men more likely to be employed than women. Lemon found that women were seldom given roles of higher occupational rank or shown working in the context of their job. O'Kelly discovered that women held only 4 occupations such as waitress, cashier, student and stewardess. Men held 55 different occupations. Long and Simon found in their study that none of the women in the programs they reviewed held jobs outside their home. Such findings on occupational roles support the claim of women's groups that the reality of the out-of-home working woman has not yet permeated television. This reality is all the more glaring when one considers that nearly half of today's women between the ages of 18 and 64 are in the total work force and that they constitute nearly two-fifths of all workers. Among them, half are married women.[1]

This comparative review of the six studies to an extent verifies the notion that men and women are still presented in their traditional roles. Women are not portrayed as autonomous, independent human beings but are primarily sex-typed. They are never portrayed to occupy positions of authority either at home or at work, even if it is granted that they have jobs to begin with. They are given responsibility for child care and routine home maintenance.

On the other hand, men are shown in more serious roles assuming responsibility for family financial support and thus, are very likely to be employed in positions of high occupational status. Television in the United States, in other words, is a male world.

TELEVISION AND SEX ROLES IN THE EAST:

The NHK Project in Japan.

From Japan, Y. Muramatsu did a content analysis of 32 modern dramas (programs) in November, 1974 and reported her findings in "The Image of Women in Japanese Television Dramas" published by the Radio and Television Culture Research Institute of the Japan Broadcasting Corporation. The drama programs selected for the study may be classified into 'light' (or comedies) and 'heavy' dramas. Muramatsu used the term 'home dramas' for the former and 'dramatic' dramas for the latter.

Light dramas involved all basically good people and their day-to-day lives in the local neighborhood. These dramas usually carried a light comedy touch with members of the family (or other families in the community) tackling day-to-day problems. Heavy dramas were the serious and complicated situations in the lives of either one or a few persons. There were 13 light dramas and 19 heavy dramas analyzed.

Findings of the study covered a variety of areas, such as: subject matters, problem situations, number of characters, their ages, marital statuses, occupations, behaviors, socio-economic statuses and emotional expressions. For the purpose of this paper, I will focus on the image of women as presented through the relevant categories.

It was found that more men were depicted when the action settings were placed outside the home. In terms of age, more women were shown to be in their 20's than men. Men appeared to be equally distributed in such age categories as 20's, 30's, 40's, and 50's. Further, the study pointed out that in the heavy dramas, women were either in their 20's or their 30's, with those in their 20's comprising about 80 percent of the total. The light dramas showed housewives in either their 20's or 40's. It seemed the young female was most frequently depicted.

In so far as marital status is concerned, these dramas as a whole showed more women to be employed than the actual statistics, in that 60 percent of the women on television had jobs compared to 47 percent of the national figure.

Moreover, work categories for women were limited to only three: professionals such as beauticians, nurses, teachers, designers, or singers; proprietors of businesses such as shops, eating houses or inns; and employees such as attendants, office workers, or housekeepers. In other words, women were shown to be engaged in occupations which are generally considered to be feminine occupations.

Further, the heavy dramas showed a very limited job situation for women in that half of them were shown as attendants, office workers, or housekeepers. Even then, their occupations were usually gleaned from the conversations engendered in the scripts and they were not necessarily shown at work.

What about work behaviors as depicted? Men were not shown at all doing household tasks whereas women were shown to be mainly handling the housework as well as work outside of the home. Men were shown only as relating to work (employment) environments.

The problem situation was another important aspect of the study. Men were depicted as pursuing professional success or career pride as a process for self-identity, whereas women sought self-identity through marriage, or self-sacrifice for a loved one, or finding meaning to their own way of life. The light dramas particularly showed the woman to be involved in situations which were really not serious problem situations. The woman found herself to be wishing for a warm and loving family or trying to find the greatest joy in taking care of the family.

Attitudes toward problems were also explored. Both sexes are shown to be tackling problems actively. However, the proportion of women who endure, give up hope, and let things go is higher than the proportion of men who endure, give up hope, and let things go.

I would like to summarize Muramatsu's study by quoting her:

> "...These females also adhere faithfully to what has customarily been considered the role of females in Japan, and to what have been considered to be womanly actions and attitudes. In this sense, then, it cannot be considered that they are functioning much to promote a new way of life among female viewers."[2]

A Report on Sex-Role Concepts in the Philippines.

The Philippine report was generated by C. Fajardo[3] for the East-West Communication Institute workshop on "Television and Sex Roles Socialization" in January 1979. The report touched on sex role concepts as found in a rural male sample and as found among a smaple of 30 urban male and female respondents. The rural sample was studied and reported by C. E. Santiago in 1975. It attempted to extract meanings of being male among Filipinos.[4] The urban study was conducted by C. Farjardo to generate sex-role concepts for discussion in the workshop stated earlier.

The Fajardo findings covered sex-role concepts according to the following dimensions: functions, attributes, behavior in relation to the opposite sex, behavior in relation to oneself, behavior in relation to others, and physical attributes. She also found the presence of the "ideal man" within local television characters and foreign (United States) television programs. Correspondence between the "ideal woman" and television characters were also found.

Analysis of the data from the report showed differences in sex-roles concepts among Filipinos as traditional and stereotyped. In the 'functions' dimension, the ideal male was viewed as 'having a career,' and 'performing physically heavy tasks.' Male attributes should ideally be: aggressiveness, strenth (to face realities), control (or discipline), responsibleness, decisiveness, confidence in oneself, the ability to plan (for the future), and the ability to think objectively. Ideal female attributes were: demonstrativeness (in emotions), patience, apprehensiveness, sensitivity, fickle-mindedness, thinking in circles, and soft-heartedness. The behavioral dimensions showed the ideal male to be higher in status in terms of rights and having time for leisure than the average female. The ideal female should be submissive in behavior to her spouse. Physical attributes were also distinctively assigned. The ideal male is muscular, tall, strong-looking, sturdy, heavy-looking, and has a big voice. The ideal female is round, soft, light, and possesses a soft voice.

Cross-culturally, it seems that sex roles as portrayed in the television media of these three countries are not too far apart, if not at all homogeneous. Women tended to be viewed as adhering to traditional and feminine-typed roles and men were shown in masculine-oriented roles. In identifying and analyzing such commonalities across cultures, the author feels that this is an important and crucial first step to narrowing the understanding gap between the East and the West.

NOTES

[1]R. E. Anderson and R. J. Tersine, "Our Working Women: An Underutilized Resource," Business Horizons, February 1973, p. 65.

[2]Y. Muramatsu, "The Image of Woman in Japanese Television Dramas," Radio and TV Culture Research Institute, Japan Broadcasting Corporation, January 1979, p. 15.

[3]Professor Carolina Fajardo is professor and chairperson of the Department of Communication, Ateneo de Manila University.

[4]Santiago, Carmen E., "Ang Kahulugan ng Pagkalalake sa Mga Pilipino," Slat ng Ikalawang Pambansang Kumperensya sa Sikolchiyang Pilipino (Report on the Second National Conference on the Filipino Psychology.) November 9-12, 1976, Quezon City, Philippines, 1977, pp. 101-119.

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SOME ASPECTS ON ENVIRONMENTAL NOISE POLLUTION IN EAST AND WEST

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I. INTRODUCTION

As Lewis Mumford clearly pointed out in his outstanding work "The City in History", our civilization was born with the city and has developed along with the growth of the city. The city has long been the vessel of culture and the place for vivid human activities.

Close examination of the city in history, however, makes us aware of the fact that even in peace time the citizens were not always satisfied with their surrounding environment. People in the city were sometimes disturbed by the pollution in their primitive forms. Among them the noise seems to have been the greatest disturber of everyday life.

According to Professor Nieuwenhuis,[1] even in ancient Rome there were many complaints about noise. Horatio complained about the noise of the carts when the draught animals were incited without necessity, which often caused them to rush into the crowd at full speed. He feels the worst situation is when carts loaded with construction materials met with a funeral procession and neither wanted to make way for the other. It became impossible for him to continue his meditations.

It is quite easy for us to realize the bad conditions of the noise environment in densly populated ancient Rome. However, it was not the only case. Even before the Industrial Revolution, cities like London seem to have been infected by noise. According to Parkin and Humphreys[2], in 1682 the following advertisement appeared in London; "At one Mr. Packer's in Crooked Lane, next the Dolphin are very good lodgings to be let, where there is freedom from noise and a pretty garden." Freedom from noise was already the sales point of housings.

Environmental noise pollution of today, however, is not the mere continuation of the noise problem in the city in history. The nature of noise pollution has been substantially changed. From the mere disturbance of pleasant life, it has metamorphosed into the challenge of society, or I dare to call it, the crime.

Today I would like to describe the status quo of noise problems in Japan and analyze the noise problems with some comparisons of East and West.

II. NOISE POLLUTION IN JAPAN

Professor Takada, former President of Acoustical Society of Japan, travelled to America just before World War II and found an article in a Detroit newspaper that Tokyo was the calmest metropolis in the world.[3] Now the situation has completely changed. Figure 1 shows the number of articles on the noise problem that appeared in the Asahi Newspaper, Tokyo edition, during 11 years since 1964.[4] An enormous increase in public interest on noise problems is clearly seen here. As will be discussed later, this rapid growth of public interest concerning noise corresponds to the so-to-say explosive increase of pollution during this period.

Table 1 shows the changes in the number of pollution-related complaints brought to the local governments throughout the country. They are categorized into seven types of pollution as defined in the Basic Law for Environmental Pollution Control, namely air pollution, water pollution, soil pollution, noise vibration, ground subsisdence, and offensive odors. Here two points are clear. The first is the rapid growth of complaints related to all seven types of pollution, which will be graphically shown later. The second point is the large percentage of those related to noise and vibration, which are usually combined and not separable.

Figure 2 shows the breakdown of complaints by types of pollution in 1975. Noise, with Vibration included, comprises 35.4% of the total.

The National government of course, realized the seriousness of noise pollution as early as 1960. The government took the leadership for research and enacted possible countermeasures to noise pollution as well as to other types of pollution. Table 2 summarizes the evolution of Japan's national environmental policies on noise. In 1967, the government enacted the Basic Law for Environmental Pollution Control. Subsequently, the Environmental Quality Standards were established as the working targets to be attained by comprehensive measures in order to protect human health and to conserve the living environment. To help attain these objectives, the government enacted the Control Laws and the Recommendations for several types of noise sources. On this, the Environment Committee of OECD favorably commented as follows:

> "Environmental policy of Japan has responded to a crisis situation evolved in the 60s.... This policy was developed rapidly and in general reached its objectives."

However, noise pollution could not easily be stopped. An American researcher once commented on the status quo of Japan by "Best Law, Worst Noise.'[5]

Figure 3 summarizes the results of the fact-finding surveys conducted by the respective prefectures in 1976 at 2,269 monitoring points all over the country. In the daytime, only 33% of the total monitoring spots satisfied the Environmental Quality Standards. Even during the nighttime, about half of the monitoring spots were not satisfied by the Environmental Quality Standards.

These noisy situations naturally lead to disputes among people. Figure 4 shows the number of cases in litigation before courts of the first instance dealing with air, water, noise and other types of pollution. Noise and vibration responded to as large as 60 to 70% of the causes of all legal actions related to the pollution.

A lawsuit is not the end of an unfortunate outcome of noise pollution. In November 1960, a man in Hiroshima killed the owner of a box-making factory which had incessantly been disturbing him with factory noise. In July of the next year, a young man came to Tokyo from Niigata and committed suicide due to insomnia caused by the noise from a neighboring railroad. In October of the same year, a mother killed her two children and herself because she could not stand the noise from a neighboring workshop of a building construction company in Shinagawa, Tokyo. These were the beginnings of bloodshed cases and almost every year thereafter, we heard about unfortunate killings related to the noise pollution. As I mentioned above, the noise pollution has metamorphosed from the mere disturbance into the crime.

III. BACKGROUND OF NOISE POLLUTION IN EAST AND WEST

What are the factors which brought about such a crisis situation of noise? In conclusion, I can point out three major factors. The first is the high density of population, the second is the rapid growth of the economy, and the third is the insufficient level of social investments.

Table 3 shows some data relating to the first and the second factors. Compared to the western countries, Japan's population density is considerably high. Moreover, since the Japanese Islands are mountainous and only about 30% is habitable, the net population density rises up to 3 to 30 times of those of western countries. In addition, the growth rate of its population is still higher than in western countries. The economic activities within this limited confines are great. The last three columns show the yearly growth rate of GNP, where the higher growth of economy in Asia is illustrated.

Figure 5 shows the correlation of population density and the density of complaints about noise brought to the respective local governments. The correlation here is very remarkable and this reflects the strong relationship that exists between population density and noise pollution.

Figure 6 illustrates the relationship of economy and pollution. The growth of the calculated GNP in 1970 is shown along with superimposing the increase of pollution-related complaints. The growth of GNP corresponds fairly well to the growth of complaints of all types. The growth of noise and vibration-related complaints corresponds especially well to that of GNP.

Table 4 shows some data concerning the status quo of social investments in the East and West. The poor level of social investments has often been pointed out in Japan. However, the last column is quite noteworthy. In addition to the high density of habitable areas as mentioned above, the cities in Asia are deprived of green open spaces. Naturally, this is one of the important factors contributing to heavy noise pollution in this area.

IV. CONCLUSION

I have described above the status quo of noise pollution in Japan and have analyzed the background of noise pollution with some comparisons to Western situations. What I have tried to do, however, is not to publicize the "Worst Noise" conditions in Japan, but to invite attentions of fellow researchers in Asia to the fact that the noise pollution is now the challenge to society in urbanized parts of Asia and that sooner or later it will be so in other parts of Asia.

What then shall we do to halt this invading tide of noise pollution from the side of researchers?

First of all, we must conduct full research to grasp the existing state of noise, that is, the quality and quantity of all noise sources, the extent of their propagations, and the size of the populations exposed to them. Secondly, we must clarify the people's responses to the noise. This will be done by two approaches; the psychophysical approach to find the dose-response relationships about noise in laboratories and the sociopsychological approach through social surveys in urban areas. Thirdly, full research shall be conducted to improve the means and the measures of noise control.

Personally, I am carrying out research on the second objective stated above. For these ten teaching Architectural Design and Architectural Acoustics, I have conducted a series of psychoacoustical experiments. The purpose of my experiments has been to clarify the effects of impulsive noise on man, a subject unsolved so far by researchers in advanced countries. The results of this study were nationally[6] and internationally[7] reported and a part of the results has recently been adopted in a report by the Environmental Protection Agency of America titled, "Subjective Assessment of Impulsive Noise".[8]

In Japan, research on noise has long been carried out separately by researchers of different academic societies, namely the Acoustical Society, Electrical Society, Mechanical Society, Architectural Institute, Institute of Psychology, Institute of Human Engineering, etc. During the period of heavy noise pollution, however, the efficient cooperation of research against noise pollution was widely called for. In May 1976, the Japan Institute of Noise Control Engineering was established by the leadership of the Acoustical Society of Japan. The researchers of different academic groups formed a continuous forum for noise research. As of February 1979, the number of memberships is 968.

INCE/Japan, the formal abbreviation of the above institute, is the first INCE established in Asia and carried a part of INCE/International, which holds a Conference on International Noise Control Engineering once every year. Contributions to these conferences from Asia are quite limited, in view of the probability that the noise pollution in some parts of Asia are the heaviest in the world. Research conditions of many countries in Asia are not yet improved, but wider attention shall be paid to the potential seriousness of the noise problem as a challenge to the society. Considering the background conditions partly described above, the challenge of noise seems to be greater in the East than in the West.

NOTES

[1] P. Zonderland ed., "Noise 2000," Wolters-Noordhoff, Groningen, 1971.

[2] Palkin & Humpherys, "Acoustics, Noise and Buildings," Faber & Faber, London, 1969.

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[8] L.C. Sutherland, "Subjective Assessment of Impulsive Noise," Report to EPA, U.S.A., (in print).

Table 1. Changes in the Number of Complaints about Seven Types of Environmental Pollution

Year	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975
Air Pollution	4,962	5,621	5,843	7,558	12,911	13,798	15,096	14,234	12,145	11,873
Water Pollution	2,197	3,014	3,782	4,665	8,913	11,676	14,197	15,726	14,496	13,453
Soil Pollution	-	-	-	-	67	262	408	466	478	593
Noise & Vibration	8,833	12,205	12,110	17,780	22,568	25,591	28,376	28,632	24,195	23,812
Ground Subsidence	31	41	41	13	11	937	74	93	84	68
Offensive Odors	3,494	5,073	5,622	7,983	14,997	17,750	21,576	19,674	17,140	17,516
Total	19,517	25,954	27,398	38,005	59,464	70,014	79,727	78,825	68,538	67,315

Source: Report by the Environmental Dispute Coordination Commission

Table 2. Evolution of Japan's National Environmental Policies

1967	Basic Law for Environmental Pollution Control
1971	General Environmental Quality Standards
1971	Environmental Quality Standards for Areas Abutting Traffic Roads
1973	Environmental Quality Standards for Aircraft Noise
1975	Environmental Quality Standards for Shinkansen Noise
1968	Control Law for Industries
1968	Control Law for Construction Works
1971	Control Law for Traffic Noise
1972	Recommendation for Existing Shinkansen Noise
1975	Recommendation for Automobile Noise
1976	Recommendation for Automobile Noise in Future

Table 3. Population Density and Economic Growth

	Population Density (Head/Km^2) 1976	Population Density for Habitable Area (Head/Km^2) 1969-72 Average	Yearly Growth Rate of Population (%) 1970-76 Average	Yearly Growth Rate of GNP (%) 1960-65	1965-70	1960-75
U.S.A.	23	33	0.7	4.9	3.5	3.6
England	229	249	0.2	3.3	2.2	2.7
France	97	128	0.7	5.9	5.8	5.4
W. Germany	247	352	0.2	4.9	4.8	4.3
Japan	303	939	1.3	10.1	12.4	9.6
Korea	364	-	1.8	6.5	11.3	9.7
Indonesia	69	-	2.6	1.7	5.3	4.5

Source: "Handbook of International Economics - 1978" by Economic Planning Agency, Japan

Table 4. Social Investments in East and West

	Total Road Length (Km/1000 persons) 1976	Paved Road (%) 1976	Sewerage Available (% in Population) 1960-65	Park in City (m^2/head) 1977
U.S.A.	30.4	48.3	57	45.7 (Washington)
England	6.2	96.3	-	28.8 (London)
France	25.6	55.4	14	8.4 (Paris)
W. Germany	7.7	86.0	43	26.1 (Berlin)
Japan	9.6	37.1	10	1.5 (Tokyo)
Korea	1.8	24.0	-	4.5 (Pusan)
Indonesia	0.8	28.6	-	1.5 (Jakarta)

Source: "Handbook of International Economics - 1978" by Economic Planning Agency, Japan.

Fig. 1. Number of Articles on Noise Problem Printed in the Asahi Newspaper, Tokyo Edition

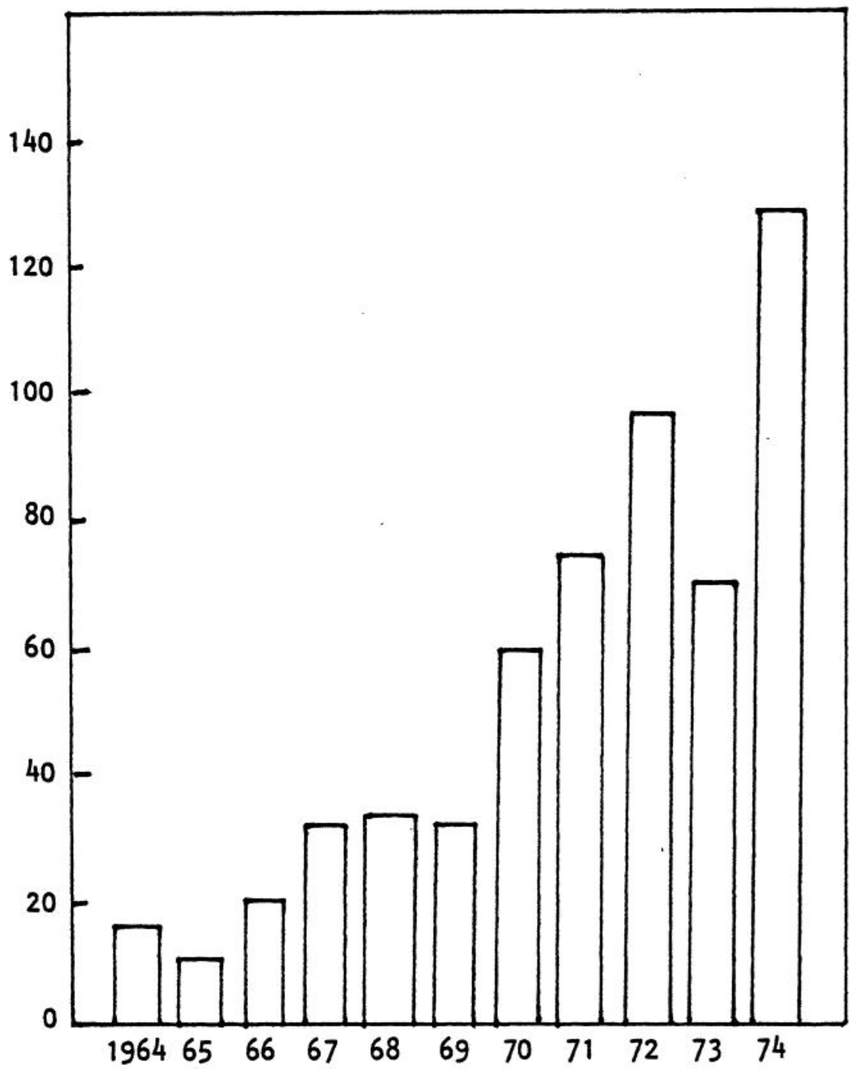


Fig. 2. Breakdown of Complaints regarding Types of Pollution

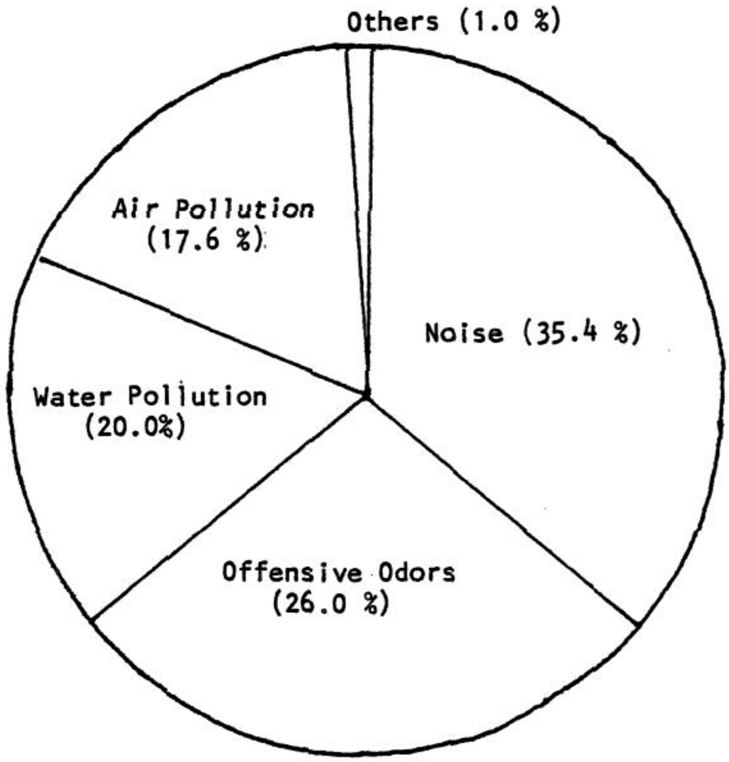
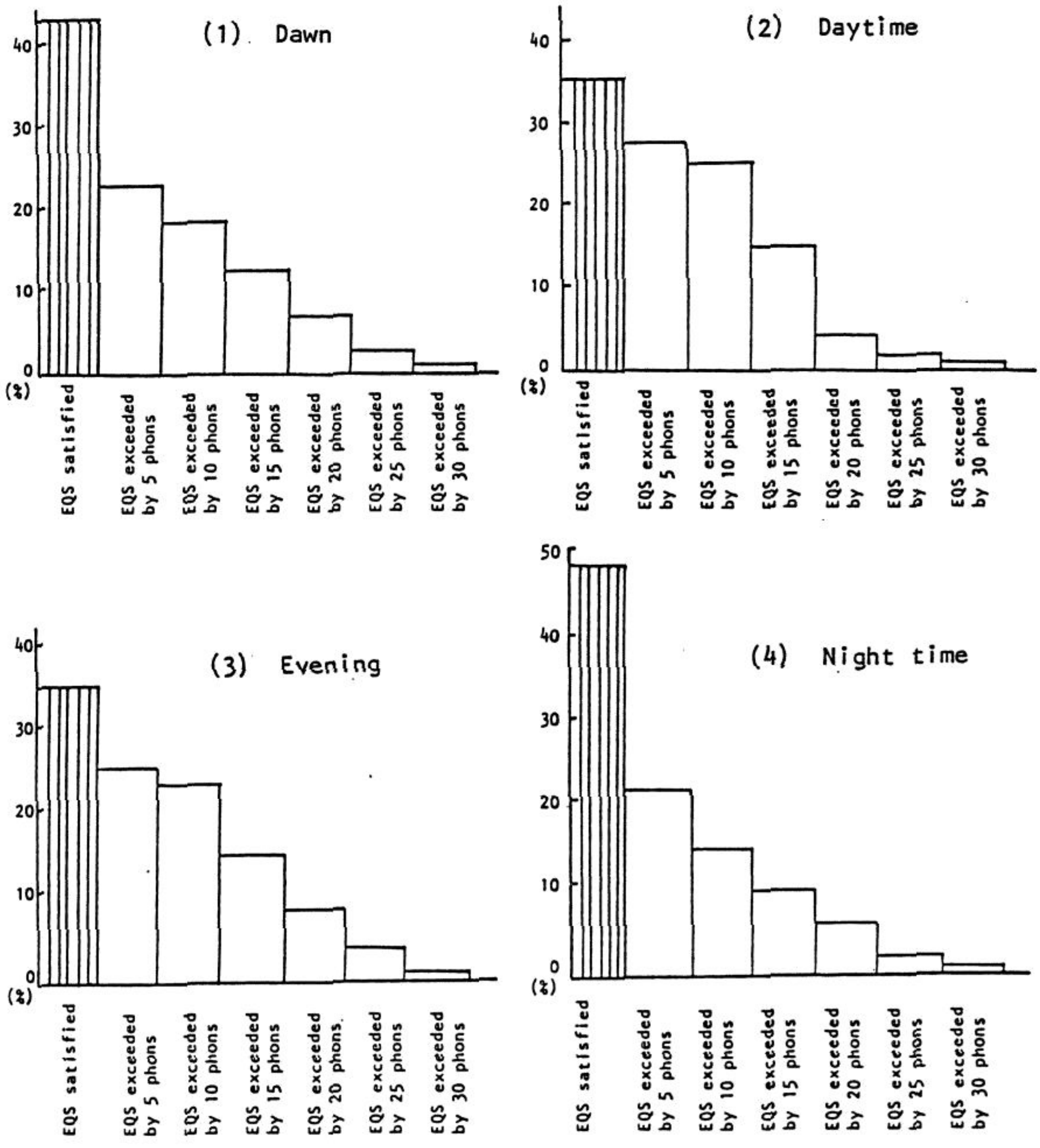
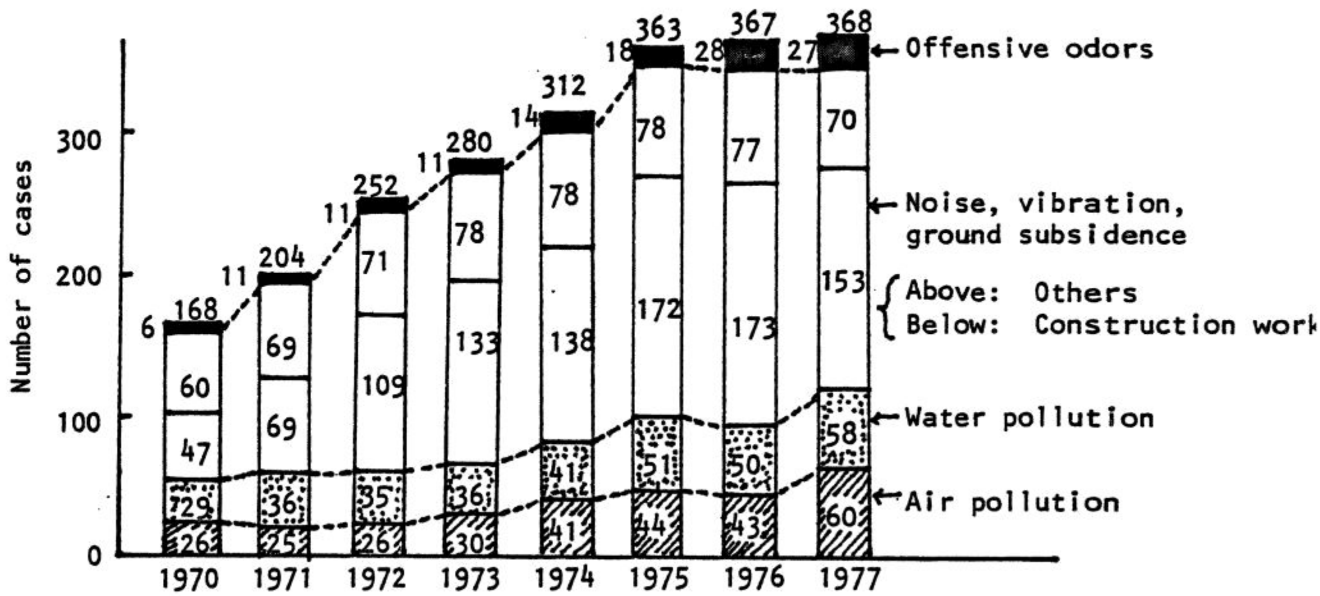


Fig. 3. Frequency of noise level exceeding environmental quality standards (EQS)



From: "Quality of the Environment in Japan - 1978" by Environment Agency, Japan

Fig. 4. Pollution-related suits in litigation in courts of the first instance.



Notes: 1. Environment Agency Survey based on material provided by the General Secretariat of the Supreme Court.

2. Number of cases at year end.

Copy from: "Quality of the Environment in Japan - 1978" by the Environment Agency, Japan.

Fig. 5. Population Density and Density of Complaints about Noise

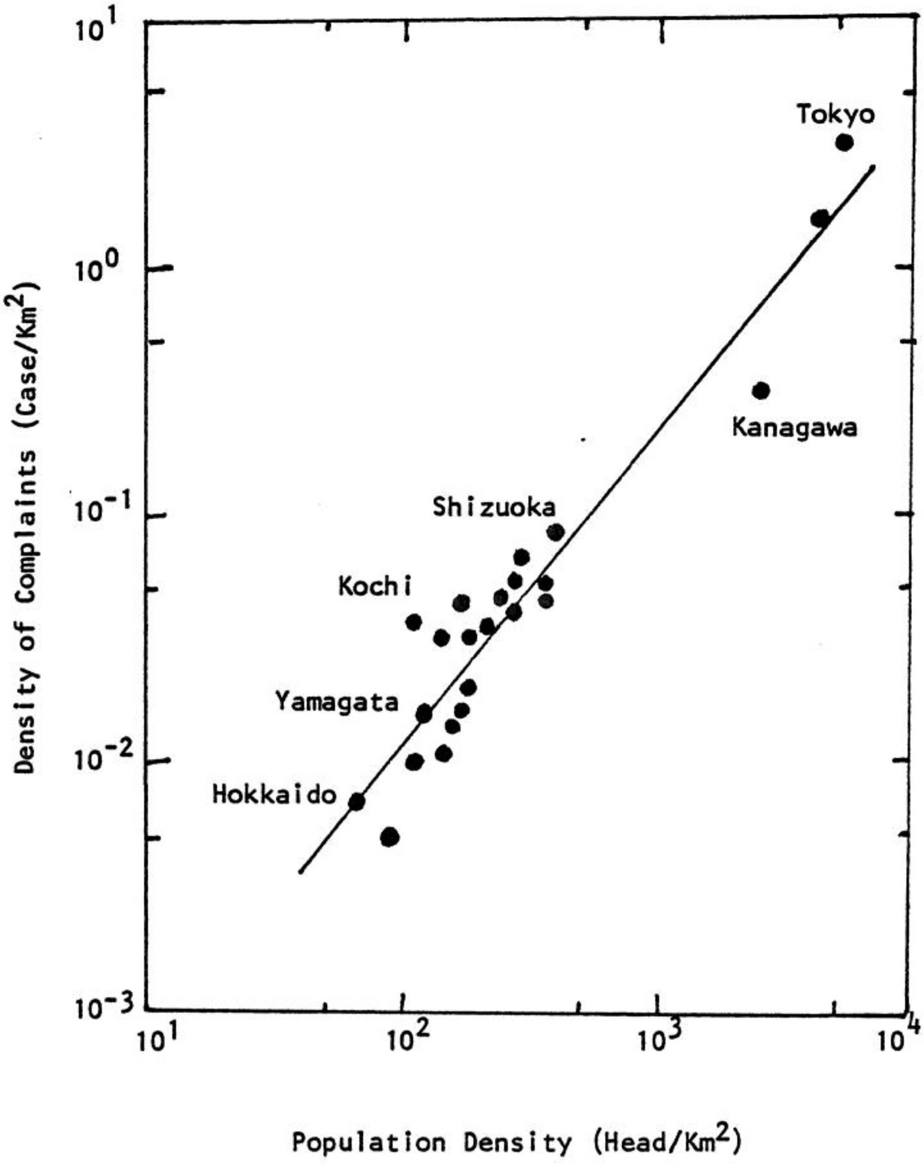
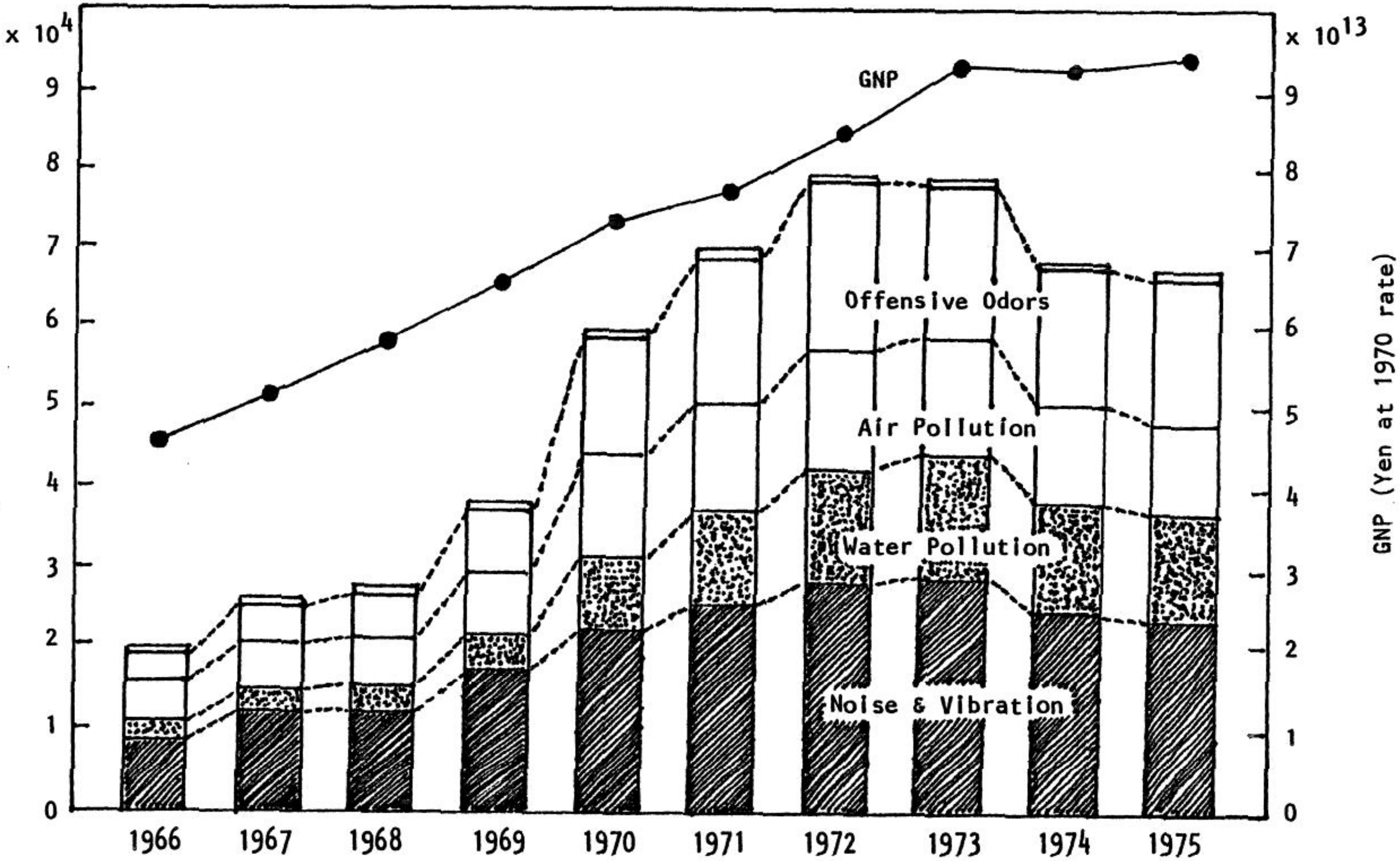


Fig. 6. Economic Growth and Number of Complaints about Pollution.



MULTIPLE CORRELATION ANALYSIS OF THE HEALTH INDICATORS AND THE SELECTED SOCIO-ECONOMIC INDICATORS - COUNTRY REPORT -

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Introduction

The Meiji restoration was like the bursting of a dam behind which had been accumulated the energy of centuries. Japan set out to achieve in only a few decades what had taken the West a few centuries to accomplish - the establishment of a modern nation, with modern industries, modern political institutions and modern patterns of society.

After being defeated in World War II, Japan experienced foreign occupation for the first time in her history till April 1952. The Japanese economy, which had been completely ravaged by the war, had almost recovered its prewar level by 1950 and thereafter rushed into a new stage of development. Along with the restoration and extension of production, the consumption level of the people has risen and the substance of life has been improved.

The high economic growth of the 1960's promoted various types of technological innovation. At the same time, population and industries became concentrated in cities and the so-called Tokaido Megalopolis was formed. Such problems as environmental disruption, traffic congestion and housing shortages have also become manifest. Thus, countermeasures for pollution and provision of broader social welfare schemes in the context of moderate economic growth have become two of the foremost needs for Japan to cope with.

As we reported previously at the Tokyo Conference on Comparative Fertility Transition in Asia, in 1978, very high correlation coefficients were calculated between the annual changes in various socio-economic indicators and expectation of life at birth (1950 - 1975). But gross reproduction rate was the only exception which did get only low correlation coefficients with the other indicators.[1]

The Japanese economy entered a high growth path, centering on equipment investment and the expansion of imports through private enterprises, from fiscal 1955 through the last half of the 1960's.

After the oil crisis in the Autumn of 1973, negative growth was recorded for the first time since the war in fiscal 1974 and a switch to a more stable growth path became necessary. Subsequently, domestic business conditions began to move slowly out of the worst stage of the recession, but not totally satisfactorily. Utilization of production facilities is still considerably below the peak, prior to recession.

Methodology

We tried, consequently, to divide the period settled from 1950 - 1976 into two parts, namely the one from 1950 - 1964, and the other from 1965 - 1976.

Then we postulated a hypothesis as follows;

(1) Annual changes in comprehensive health indicators such as expectation of life at birth and standardized mortality rate will correlate with annual change in socio-economic indicators in spite of the division of the period into two parts. Therefore, relatively high correlation coefficients between comprehensive indicators and the socio-economic indicators will be able to be calculated through both the former and the latter period.

(2) If the specific health indicators were used as criterion variables instead of the comprehensive indicators, the result would not be the same. The correlation coefficients between the specific health indicators and the socio-economic indicators will vary in successive periods, namely between the former period and the latter period. The reason for the difference in the coefficients is that as a natural result, the efficiency of investment and the cost for people's health in one stage differs from that in different stages.
In addition, the socio-economic factors do produce different effects on the specific cause of death through different periods.

To examine our hypothesis, multiple correlation analysis[2] of the health indicators and the socio-economic indicators was carried out, as shown in the tables.

Result

Mean value, standard deviation and matrix of correlation coefficients for the above mentioned indicators are shown in Table 1 and Table 2.

Expectation of life at birth and standardized death rate caused by malignant neoplasm correlate positively with the selected variables, except gross reproduction rate. Mortality rates, in general, correlate inversely with the selected variables, except gross reproduction rate.

Gross reproduction rate correlates inversely with the expectation of life and the standardized death rate caused by malignant neoplasm.

Comparison of structural vectors and weight vectors between the two successive periods, 1950 - 1964 and 1965 - 1976, reveals remarkable changes in both structural and weight vectors (Table 3 - I, II & III).

Structural vectors (≑ correlation coefficient with criterion variable) turn from positive high values to negative high values in cases of cerebrovascular disease, neoplasm, accident and suicide as the period analyzed moves from the former one to the latter one. This means the association between two variables changes towards opposite directions.

In the above mentioned cases, similar changes do not take place in regard to the weight vectors. In the case of cerebrovascular disease, weight vectors of 5) and 9) variables reduce their values. Similarly, as for accident, those of 1), 2), 3), 5), and 9) reduce their values, while those of 6) and 7) show remarkable increase. As for suicide, those of 3) and 8) show a marked increase. Concerning neoplasm, weight vectors of selected variables do not show change consistent with the changes shown in the cases of the other three criterion variables.

In the case of expectation of life at birth, weight vectors of 5), 6), 7) and 9) reduce their values evidently while that of 3) increases. As for heart disease, those of 1) and 9) decrease, while those of 3) and 8) increase.

Neither structual vectors nor weight vectors of the standardized death rate, infant mortality rate and communicable disease exhibit any characteristic changes even when the period analyzed moves from the former one to the latter one.

Discussion

The result, through the total period, indicates that mortality levels have been highly correlated to socio-economic development. On the other hand, total fertility rate does not necessarily correlate with the socio-economic indicators. Therefore, it seems that factors affecting the behavior of fertility are not entirely the same as those of mortality.

According to the calculation of the variables over the period from 1950 - 1964, (the former period), even the correlation coefficient of the gross reproduction rate with the other variables becomes fairly higher than that of the total period or the latter period. This means that a rapid decline in the reproduction rate had influenced the improvement of mortality and the prolongation of expectation of life at an earlier stage soon after World War II. Thereafter, the reproduction rate has become indifferent to the changes in mortality.

From the results of comparison of structural and weight vectors between the former and the latter periods, we can summarize as follows:

(1) As for cerebrovascular disease, accident and suicide, remarkable changes were shown in both structural and weight vectors.

(2) As for the expectation of life and heart disease, only weight vectors got an evident change while structural vectors did not.

(3) As for standardized death rate, infant mortality rate and communicable disease, no remarkable changes in either structural or weight vectors were shown through this analysis.

From the results of the analysis, it can be said that our hypothesis was proved, although there remained a partial discrepancy.

The above mentioned results indicate that the respective health indicators have their own specific associations with the socio-economic indicators, and these associations vary according to the developmental stage of the economy[3] and social structure.

Here, we must consider that an extensive scale of indicators concerning various factors and also mortality rates was used for the calculations. This is the major limitation in the precise explanation of the association obtained.

For example, a variable such as energy consumption does not provide any concrete notion of the highly complicated background factors. Also, a level of energy consumption variable leaves open a question of the distribution of domestic energy comsumption and of the inequalities related to resource scarcity.

The dependent and independent variables of this study seriously include conceptual and empirical problems. Naturally, it is obvious that this study must be regarded as preliminary and suggestive in nature. The results must be interpreted with caution.

We would like to stress that the most important thing to which attention should be paid is the efficient investment for maintaining and promoting health of the people.

To realize this notion into substantial effect, there needs to be fully accurate investigations with morbidity and its related behavioral tendencies, accessibility of health services and so forth.

NOTES

[1]Koizumi, A., Matsumoto, N. and Katsunuma, H., "Fertility Transition and Population-Carrying Capacity," Tokyo Conference on Comparative Fertility Transition in Asia, March 27 - 31, 1978, Tokyo, Japan.

[2]Shiba, S. Methods for Multiple Correlation Analysis, University of Tokyo Press, 1967.

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Criterion Variable

I	Expectation of Life at Birth				
II	Standardized Death Rate per 100,000 pop.				
III	Infant Mortality Rate				
IV	Death Rate	caused by	Cerebrovascular Disease	per 100,000 pop.	(standardized rate)
V	"	"	Malignant Neoplasm	"	"
VI	"	"	Heart Disease	"	"
VII	"	"	Communicable Disease	"	"
VIII	"	"	Accident	"	"
IX	"	"	Suicide	"	"

Selected Variable

1) Per capita Energy Consumption (X 10^3 Kcal)
2) Per capita Medical Care Expenditure (yen) corrected by consumer price index (1975 = 100)
3) Employed Population Rate in tertiary industries (%)
4) Proportion of Animal Protein in total protein intake (%)
5) Number of University and College Students per 1,000 pop.
6) Number of Physicians per 100,000 pop.
7) Number of Hospital Beds per 100,000 pop.
8) Ratio of Old Age Population ($\geqq$ 65) to Adult Age Population (15 - 64)
9) Gross Reproduction Rate

a) Correlation Coefficient with Criterion Variable
b) Structure Vector of Selected Variables
c) Weight Vector of Selected Variables

MEANS, STANDARD DEVIATIONS AND CORRELATIONS

Table 1: NUMBER OF SUBJECTS = 27 (1950 - 1976)

VARIABLES	MEANS	STANDARD DEVIATIONS
I ♂	66.59991	3.62230
I ♀	71.39619	4.17161
II	644.52417	173.30879
IV	122.00362	12.80686
V	84.41841	3.49330
VI	57.60362	3.15435
VIII	37.97769	4.61684
IX	16.22586	4.09867
VII	47.95552	46.57816
III	27.37769	15.32021
1)	14549.58984	8834.71875
2)	253.77777	179.04477
3)	42.06657	6.71319
4)	38.58511	6.70158
5)	9.34555	4.04925
6)	109.97766	6.22338
7)	790.07666	227.88800
8)	9.50332	1.08352
9)	0.44696	0.08574

Table 2: MATRIX OF CORRELATION COEFFICIENTS (1950 - 1976)

I ♂	1.000																		
♀	0.998	1.000																	
II	-0.995	-0.995	1.000																
IV	-0.595	-0.562	0.533	1.000															
V	0.634	0.663	-0.691	0.219	1.000														
VI	-0.749	-0.739	0.748	0.529	-0.419	1.000													
VIII	-0.507	-0.468	0.447	0.900	0.276	0.387	1.000												
IX	-0.741	-0.753	0.709	0.371	-0.462	0.485	0.317	1.000											
VII	-0.921	-0.928	0.951	0.295	-0.828	0.638	0.237	0.576	1.000										
III	-0.985	-0.989	0.990	0.481	0.723	0.702	0.400	0.770	0.937	1.000									
1)	0.919	0.909	-0.886	-0.785	0.354	-0.639	-0.669	-0.759	-0.723	-0.887	1.000								
2)	0.925	0.913	-0.891	-0.813	0.339	-0.661	-0.721	-0.732	-0.725	-0.885	0.990	1.000							
3)	0.994	0.994	-0.990	-0.573	0.650	-0.693	-0.490	-0.730	-0.927	-0.984	0.915	0.921	1.000						
4)	0.972	0.965	-0.957	-0.678	0.513	-0.684	-0.592	-0.743	-0.855	-0.949	0.961	0.958	0.967	1.000					
5)	0.962	0.954	-0.940	-0.727	0.459	-0.681	-0.628	-0.758	-0.811	-0.937	0.985	0.981	0.956	0.976	1.000				
6)	0.965	0.965	-0.974	-0.515	0.677	-0.699	-0.430	-0.597	-0.960	-0.950	0.844	0.852	0.974	0.927	0.899	1.000			
7)	0.979	0.985	-0.982	-0.487	0.718	-0.668	-0.398	-0.760	-0.929	-0.995	0.898	0.892	0.983	0.945	0.945	0.948	1.000		
8)	0.905	0.889	-0.871	-0.850	0.289	-0.645	-0.765	-0.651	-0.707	-0.852	0.968	0.988	0.904	0.940	0.957	0.851	0.857	1.000	
9)	-0.733	-0.742	0.784	0.065	-0.836	0.504	0.055	0.321	0.909	0.754	-0.454	-0.482	-0.753	-0.622	-0.568	-0.830	-0.748	-0.488	1.000

Table 3: MULTIPLE CORRELATION ANALYSIS OF THE HEALTH INDICATORS AND THE SELECTED SOCIO-ECONOMIC VARIABLES I

PERIOD ANALYZED		1) '50 s '76	1) '50 s '64	1) '65 s '76	2) '50 s '76	2) '50 s '64	2) '65 s '76	3) '50 s '76	3) '50 s '64	3) '65 s '76
I	a	0.919	0.872	0.918	0.925	0.887	0.983	0.994	0.978	0.992
	b		0.884	0.929		0.889	0.984		0.986	0.991
	c		-0.485	-0.459		-0.609	-0.494		0.409	1.473
II	a	-0.886	-0.840	-0.934	-0.891	-0.867	-0.983	-0.990	-0.975	-0.990
	b		-0.843	-0.935		-0.870	-0.984		-0.978	-0.991
	c		1.339	-0.710		-0.084	-0.033		-1.029	-2.654
III	a	-0.887	-0.911	-0.960	-0.885	-0.934	-0.952	-0.984	-0.977	-0.925
	b		-0.913	-0.964		-0.936	-0.956		-0.979	-0.929
	c		0.912	0.608		-0.361	0.006		-0.837	0.701
IV	a	-0.785	0.769	-0.918	-0.813	0.776	-0.990	-0.573	0.810	-0.997
	b		0.801	-0.919		0.808	-0.991		0.843	-0.998
	c		2.310	-0.034		1.004	0.199		-0.293	-1.076
V	a	0.354	0.835	-0.860	0.339	0.865	-0.950	0.650	0.996	-0.965
	b		0.836	-0.871		0.866	-0.962		0.967	-0.978
	c		-1.245	-1.046		0.929	0.251		2.271	-0.061
VI	a	-0.639	-0.433	-0.401	-0.661	-0.481	-0.486	-0.693	-0.463	-0.565
	b		-0.484	-0.443		-0.538	-0.537		-0.517	-0.624
	c		5.148	-0.091		1.626	2.398		-2.512	-9.699
VII	a	-0.723	-0.754	-0.984	-0.725	-0.782	-0.976	-0.927	-0.963	-0.963
	b		-0.754	-0.984		-0.782	-0.976		-0.964	-0.963
	c		0.424	-0.036		-0.200	0.531		-0.525	0.091
VIII	a	-0.669	0.459	-0.762	-0.721	0.486	-0.917	-0.490	0.568	-0.932
	b		0.552	-0.765		0.585	-0.920		0.683	-0.935
	c		-3.327	-0.426		6.558	-0.442		5.937	-1.280
IX	a	-0.759	-0.722	0.670	-0.732	-0.642	0.780	-0.730	-0.363	0.820
	b		-0.726	0.676		-0.645	0.787		-0.365	0.827
	c		-2.199	2.066		-0.039	1.540		0.023	4.560

Table 3: MULTIPLE CORRELATION ANALYSIS OF THE HEALTH INDICATORS AND THE SELECTED SOCIO-ECONOMIC VARIABLES II

PERIOD ANALYZED		4) '50 s '76	4) '50 s '64	4) '65 s '76	5) '50 s '76	5) '50 s '64	5) '65 s '76	6) '50 s '76	6) '50 s '64	6) '65 s '76
I	a	0.972	0.957	0.907	0.962	0.979	0.950	0.965	0.954	0.942
	b		0.960	0.913		0.983	0.959		0.959	0.948
	c		0.234	0.084		0.901	0.238		0.596	-0.124
II	a	-0.957	-0.952	-0.913	-0.940	-0.978	-0.960	-0.974	-0.964	-0.950
	b		-0.955	-0.914		-0.981	-0.961		-0.967	-0.951
	c		-0.464	0.790		-0.787	-2.097		0.232	0.498
III	a	-0.949	-0.954	-0.930	-0.937	-0.982	-0.976	-0.950	-0.932	-0.907
	b		-0.956	-0.934		-0.984	-0.980		-0.934	-0.911
	c		-0.430	-0.318		-0.243	-0.522		0.528	-0.254
IV	a	-0.678	-0.760	-0.914	-0.727	0.777	-0.942	-0.515	0.765	-0.950
	b		0.791	-0.915		0.809	-0.943		0.796	-0.951
	c		0.081	0.140		-2.842	-0.836		-1.561	0.106
V	a	0.513	0.887	-0.851	0.459	0.926	-0.872	0.677	0.939	-0.940
	b		0.888	-0.862		0.927	-0.883		0.940	-0.952
	c		0.561	0.703		-1.015	-1.333		-1.590	-0.228
VI	a	-0.684	-0.483	-0.445	-0.681	-0.543	-0.428	-0.669	-0.438	-0.543
	b		-0.540	-0.492		-0.607	-0.473		-0.490	-0.600
	c		-0.066	0.656		-6.109	-6.721		0.593	1.009
VII	a	-0.855	-0.926	-0.941	-0.811	-0.951	-0.992	-0.960	-0.991	-0.953
	b		-0.927	-0.941		-0.952	-0.992		-0.992	-0.953
	c		-0.247	-0.241		-0.211	-0.364		-0.076	-0.247
VIII	a	-0.592	0.410	-0.786	-0.628	0.453	-0.812	-0.430	0.541	-0.839
	b		0.493	-0.789		0.545	-0.815		0.651	-0.842
	c		1.088	0.982		-6.034	-1.295		-3.273	0.600
IX	a	-0.743	-0.486	0.777	-0.758	-0.416	0.617	-0.597	-0.177	0.755
	b		-0.488	0.784		-0.418	0.622		-0.178	0.761
	c		-0.680	-0.784		0.949	0.871		-0.219	-0.941

Table 3: MULTIPLE CORRELATION ANALYSIS OF THE HEALTH INDICATORS AND THE SELECTED SOCIO-ECONOMIC VARIABLES III

PERIOD ANALYZED		7) '50 s '76	7) '50 s '64	7) '65 s '76	8) '50 s '76	8) '50 s '64	8) '65 s '76	9 '50 s '76	9 '50 s '64	9 '65 s '76
I	a	0.979	0.960	0.867	0.905	0.915	0.989	-0.733	-0.915	-0.098
	b		0.969	0.882		0.926	0.988		-0.917	-0.082
	c		1.254	0.319		0.083	-0.011		1.529	0.053
II	a	-0.982	-0.965	-0.884	-0.871	-0.913	-0.984	0.784	0.942	0.109
	b		-0.968	-0.885		-0.916	-0.985		0.945	0.109
	c		-0.931	1.286		-0.135	2.026		-1.023	-0.112
III	a	-0.995	-0.988	-0.939	-0.852	-0.960	0.940	0.754	0.909	-0.185
	b		-0.990	-0.943		-0.962	-0.944		0.911	-0.186
	c		-0.762	-0.894		-0.146	-1.429		-0.414	-0.183
IV	a	-0.487	0.853	-0.847	-0.850	0.822	-0.996	0.065	-0.792	0.108
	b		0.888	-0.848		0.856	-0.997		-0.824	0.108
	c		-1.437	0.480		-0.464	0.055		-4.534	-0.053
V	a	0.718	0.982	-0.758	0.289	0.919	-0.967	-0.836	-0.935	0.147
	b		0.983	-0.768		0.920	-0.980		-0.936	0.149
	c		0.795	1.563		-0.282	-0.709		-0.486	-0.084
VI	a	-0.668	-0.462	-0.344	-0.645	-0.440	-0.498	0.504	0.396	0.365
	b		-0.516	-0.380		-0.492	-0.550		0.443	0.403
	c		-4.540	3.709		-0.840	8.432		-7.105	-0.018
VII	a	-0.929	-0.941	-0.951	-0.707	-0.860	-0.964	0.909	0.989	0.027
	b		-0.942	-0.951		-0.861	-0.964		0.990	-0.027
	c		0.086	-0.199		0.080	-0.578		0.458	0.032
VIII	a	-0.398	0.572	-0.670	-0.765	0.567	-0.947	0.055	-0.537	0.194
	b		0.688	-0.672		0.682	-0.950		-0.646	0.195
	c		-3.975	1.380		-0.347	-0.282		-4.334	-0.235
IX	a	-0.760	-0.351	0.465	-0.651	-0.478	0.781	0.321	0.062	-0.268
	b		-0.353	0.469		-0.480	0.788		0.062	-0.270
	c		1.222	-2.308		0.323	-4.429		-0.016	0.068

THE TRANSFER OF TECHNOLOGY AND DEPENDENCE: A DILEMMA FOR THE THIRD WORLD COUNTRIES

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Introduction

Almost three decades following the transfer of sovereignty from the colonial powers to the former colonized countries, the level of social and economic conditions of the latter have not undergone any substantial improvement. The phase of economic development in these newly independent countries did not progress as fast as expected, and more often than not it was totally stagnant. It was realized, although rather belatedly by the leaders of these newly emerging countries, that political independence alone did not automatically bring prosperity or economic independence. Various ways and means have been sought to accelerate economic progress, either in the form of technical aid, loans, foreign investment, and simultaneously by introducing socialistic, capitalistic, or a compromised form of these two models of development.

A number of leaders of the developing countries were convinced that technical innovation offered dramatic shortcuts to power, prestige, and prosperity. It was believed that the third world countries would not need to repeat the lengthy scientific, economic, and political evolution that preceded the birth of modern technology in the West. History could be hurried forward and within a few decades the promise of modern technology would be fulfilled on a global scale. This vision presumes that technology as developed in modern industrialized countries can be readily transplanted into developing countries lacking the human market, and organizational resources necessary to support rapid innovation. The materialistic difficulties of such a process are complicated by even greater political and psychological hurdles.

The models of technological success of the West (the United States, Europe, the Soviet Union) or Japan and China are not necessarily compatible with the ideologies of independence and national dignity that pervade the policies of the developing countries. The third world countries are in a dilemma, because on the one hand, they want to benefit fully from modern technology, but on the other, they still want to retain their cultural identity.

The Problem of Dependence

There is no denying that the problem of dependence is a universal phenomenon in the period following the emergence of the energy crisis of the 1970's. However, the degree of dependence of the third world countries vis-a-vis the advanced industrialized countries is far greater. Not only in acquiring technological information, but also in getting some raw materials for their industries, marketing for their modern manufactured products, and even for their own traditional commodities.

Generally, the advanced industrialized countries have undergone a relatively stable period following the end of the Second World War, which eventually enabled them to concentrate on their economic development, while the opposite situation occurred in the developing nations. Instability, which is the unfavorable characteristic in almost all developing countries, has impeded social, economic and technological progress.

The condition has been worsened as the intelligentsia of the developing countries do not have an opportunity to develop their own skills or knowledge, due to the inadequacy of facilities in their own countries. The result was obvious, e.g., brain-drain had followed, which of course was detrimental to the interest of the developing countries themselves. Even if they remain in their own countries, their expertise could not be fully developed, and more often than not, they have to undertake any job available which may not always be suitable for them.

It seems that there is a widening gap between the developing and the developed countries in their race for technological advancement. Nevertheless, despite the fact that most developing nations are lagging behind, we are not so pessimistic as a small number of them are able to overtake the technological progress of the advanced nations, such as South Korea, Taiwan, Singapore, Brazil and others. At least their progress has become a sort of morale booster for other developing countries.

Towards the end of this twentieth century, no single country in this world is able to become self-reliant. However, the problem of dependence of the emerging nations has always attracted the attention of scholars, politicians and laymen alike all over the world.

The problem of dependence of the third world countries has encompassed many aspects. Although quite a number of them, such as Indonesia, Brazil, Venezuela, the Middle East and others, possess an abundance of important raw materials, the availability of these raw materials alone does not guarantee that their dependence could be abolished.

Many obstacles contribute to the inefficacy of economic plans with heavy involvement of modern technology in the developing countries. To mention a few such as: (a) lack of information, (b) shortage of skilled labor, (c) lack of revenue, (d) the monopolistic position of private enterprises, and (e) prevalence of foreign-owned enterprises.

Some countries are either fully dependent, more independent or interdependent than the others. Actually, the dependence of one country towards an other is not bad at all. For example, most of the Southeast Asian countries are dependent on the dairy products of Australia and New Zealand, while the latter are dependent on coffee, tea or other traditional commodities of the former.

According to Martins (1977), the picture is quite different when the relation is one-sided and the concept of "technological dependence" refers to such an asymmetric form of dependence. A typical developing country depends technologically on developed nations in a manner that is quite asymmetric, involving a relation of subordination, and it is this asymmetry that makes the notion of technological dependence a central concern in economic development. Emphasizing the most relevant aspects of technological dependence, UNCTAD mentions the following:

(1) Asymmetry of control refers to the fact that many choices facing developing countries are, in fact, made in developed countries.

(2) The asymmetry of technical knowledge largely reflects the fact that modern technologies of production were typically evolved in developed countries and there are barriers - both natural and artificial - to the transmission of this knowledge.

(3) The asymmetry of skill shows that the exploitation of production opportunities depends not merely on the knowledge of technical processes but also on the skill to operate these processes efficiently.

(4) The financial asymmetry arises with respect to both direct private investments as well as loans and aid from developed countries to developing ones.

(5) The asymmetry of commodity pattern shows that the types of consumer goods consumed in developed countries reflects the influence of moves in the advanced industrialized nations.

(6) The asymmetry of means of production reflects the typically sharp differences in the abilities of developing countries to produce machinery and other capital goods needed for production.

(7) The asymmetry of trade bondage shows that the dependence of developing countries on the more industrialied nations for the supply of technical know-how, patents, management and finance is the power that rests in the latter countries to influence trade policy in the former.

(8) The asymmetry of initiative refers to the basic difference between the typical developed country and the typical developing one in the ability to assume the initiative in the technical sphere.

The Brazilian experience as has been mentioned by Martins, is not necessarily similar with the other developing nations in Asia or in Africa. However, we must admit that the greater part of his identification of problems of dependence are also taking place in emerging nations of Asia and Africa.

In most Southeast Asian countries, for example, there exists a will and an ability to manufacture goods by utilizing various levels of technology, although some factors are still dominated by the foreign supplier of technology. Nevertheless, to market these products is not that easy, for the advanced industrialized countries have practically monopolized the international markets. It is not an infrequent happening that the marketing of the products of the developing countries is at the mercy of the pressures of the advanced countries. This pressure is not limited to the modern industrial products, but also on the marketing of traditional products. It is a fact that the prices of these traditional commodities are fluctuating in the world market. The end-users, who are usually the developed countries, are the decisive factors in the determining of prices.

Worst of all, some commodities, such as rice, which most of the developing countries were more or less self-sufficient in producing pre-World WarII, now have to be imported in great quantities from the developed countries. Of course, this is also due to the imbalance of the population growth rate and the availability of rice, despite the introduction of miracle rice and other innovations.

Transfer of technology

Although in recent years the problem of transfer of technology has been discussed by intelligentsia, politicians and others in almost every capital city of the world, it will remain unexhaustive material for further discussion. This is partly due to the disappointment of developing nations in that the transfer of technology which has been going on for quite some time has not produced any substantial results.

Some are frustrated because the goods produced by this modern technology have resulted in other side-effects, such as the transfer of way of life of the supplier of technology. A heated debate has been going on for quite sometime, whether modernization is similar to westernization.

Other aspects of this transfer of technology which has been discussed by various developing nations and internationsl organizations are whether these technologies are appropriate or inappropriate for the developing countries. Various terminologies have emerged, such as high technology, medium technology, low technology, appropriate technology and many others. There are at least three schools of thought regarding this problem. The first one emphasizes that the important prerequisite for development is to acquire the most sophisticated technology. The second school says that only appropriate technology is suitable for the development of the third world countries. While the last one is of the opinion that advanced technology, especially the ability for innovation, could be transfered if the social attitude of certain institutions in the developing nations are adequate with developed countries.

The application of sophisticated technology has the implication that the new western technology is becoming increasingly product specific and that the transfer of technology is also a transfer of consumption patterns and, thus, a transfer of a particular kind of life-style. Not only is there an excessive concentration on goods purchased by urban-based middle class elites, but this concentration is arguably a considerable waste of resources given the evident needs of the mass of the population in poor countries. At least part of the potentially re-investible surplus is diverted into costly methods of satisfying consumption demands of the rich. Probably the experiences of Iran, Venezuela, and other countries in Asia, Africa and Latin America should be taken into consideration.

If the second method is applied, that using appropriate technology, it would probably suit the third world countries for awhile. This method would not be a shock to the traditional communities in most developing nations, and they could develop their economies with the available local resources. However, what could have been appropriate for a particular country for a certain period, may not be appropriate any longer for another country in another period, as it would have become obsolete. This is due to the fact that technology itself is developing and progressing. The products produced by the application of appropriate technology may become useful for the domestic market, but when the surplus of these products is designed for export, the real trouble begins. The international market is full of heavy competition, and only the countries which possess high technology could prevail in the end.

In this respect, the developing countries should not rely on appropriate, medium or low technology alone, but they should be able to combine the use of appropriate, medium or low technoloby with the high level ones. Hence, the three approaches in utilizing high level, medium level and low level technologies could interchangeably be applied. The most important problem is, to what extent a particular society would be able to absorb and to supervise or to control these technologies, and their transfer for the benefit of the people.

It would be worthwhile for us to have a look at other developed countries, such as the United States, the Soviet Union and Japan, and to study their progress in the last one hundred years. Looking at their economic histories, it was quite evident that at the beginning of their industrialization era, the transfer of technology from the advanced industrialized Western European countries had taken place.

Therefore, there is actually a parallel process of transfer of technology from the developed countries to developing ones in the early 20th and in the late 20th centuries. The only different process of this transfer was that the recepient countries of the early 20th centry, such as Japan, the Soviet Union and the United States, were not satisfied with the knowledge acquired from this process. Hence, there emerged innovations of their own by undertaking further research and developing these technologies. The developing nations of the late 20th century on the other hand, were quickly satisfied with the package transfer of technology provided by the foreign supplier.

Naturally, the development and the situation of the early 20th century Japan and the Soviet Union could not be as well equated with the development, situation, and characteristics of the late 20th century Afro-Asian and Latin American developing countries. Due to the long domination of these peoples by Western colonial powers, they had almost lost their entrepreneurship characteristic and their will to compete. Their motivation to become self-reliant was impeded by the existence of the so-called colonial mentality, feudalism and bureaucracy.

Although the R&D has been established in almost all developing nations, many problems could not be solved immediately. Apart from financial problems for financing these R&D, there are problems of finding good researchers to man these instutions. Thus, only the most developed countries are in the position to operate this sophisticated R&D institution efficiently.

Individually, as a single nation, a developing country could not do much, due to the constraints mentioned above. But, by joint-efforts, for example ASEAN as a regional cooperation, they could pool all the human material and financial resources for Research and Development, so that substantive results could be achieved.

Choice of techniques

Should industry in developing countries use techniques of production which are labor intensive or those which are capital intensive? A generally acceptable principle of business is that the purpose of investment is to make profits. But social objectives often conflict with private profitability. Governments of developing nations have devised state philosophies or state principles by which their economic development plans are based. Henceforth, in recent years, equal distribution of income, employment opportunity, labor intensive projects, and other jargons are frequently uttered by the planners and politicians all over the world.

As the motive of the capitalist is to make maximum profits of his investment, he is usually not concerned about the state philosophy of the host country. It has not infrequently occurred that what the developing countries have requested to the developed ones was a labor intensive project, but in its realization the project was a skill-intensive one. This was a real challenge for the developing countries, as the majority of their population was composed of unskilled laborers. From the point of view of the foreign investor however, there was no other choice than to transfer this type of technology which was available during that period. The foreign supplier of this kind of technology had seen his investment from a long-range planning with a huge profit as the main motivation. In this respect, usually the developing nations as the recipient countries are in a weak position, because competition for acquiring foreign capital and technology is heavy and tight. Eventually the recipient countries accept the choice of techniques provided by the supplier of technology.

In the case of joint venture industry between the indigenous local partner and transnational enterprise, usually the former is in a weak position. This is not only in terms of capital and expertise, but also in the unwillingness of the local partner to shop around for the most useful and appropriate tecnhology or techniques for his country. The local partner usually accepts the technology package given by the supplying foreign company. As an entrepreneur, the local partner should be very knowledgeable in carrying out a feasibility study, factory, marketing, control, and factor management, which should be at least equal with the foreign partner. Similar knowledge mentioned above should be possessed by the government officials of the host country.

The rapid progress of technology has many side effects. A slight change in the construction or model of a particular product could change the whole market of the product. Naturally, the choice of techniques could not be interepreted evenly. This is because a particular industry in a particular country may be a labor intensive project, although in reality it is a capital intensive project. The textile industries in India and some other developing nations are an example.

National discipline

Various attempts have been made by developing nations to lessen their dependence on the advanced industrialized countries. Nonetheless, this is actually easier said than done. One of the efforts made by developing nations in their early industrialization stage was import substitution. The substitution of modern methods of producing manufacturers, which are already produced and sold on the home market by traditional industries, does not amount to an increase in the level of industrialization, as measured by the real production of industrial products. However, it may have side effects which promote further industrialization, such as an improvement in the quality of the labor force and an increased demand for industrial machinery and spare parts. Its less desirable side effects, however, include the reduction in aggregate employment and the social disaster of redundancy for traditional producers. Sometimes a whole domestic traditional industry can be wiped out by the establishment of a modern assembly plant where only the finishing touches occur. Thus the substitution of a modern industry for a traditional one has been important in most developed countries during the early stages of industrialization. It is not now of much significance in any but a few developing countries.

For a developing country which has already embarked on import substitution methods and is further promoting its domestic manufactured goods, the end-result is not always bright. However, in carrying out such a policy, some developing countries such as South Korea have been more successful. Others are simply unable to carry out the policy of import substitution method. This is due to the lack of consciousness, lack of control, and many other negative aspects on the part of developing nations.

In some cases, however, import substitution regulations in certain developing countries have not produced any desirable results. Domestic production for exports or for home consumption has been obstructed by the existence of manipulation and smuggling of imported goods.The urban-based middle class elites who are accustomed to these luxuries, could not easily give them up.

Therefore, if a successful result is to be achieved, the import substitution policy should be accompanied by the campaign for promoting national discipline. This is not only to have an iron will to increase domestic production either for export or for home consumption, but at the same time to try to become accustomed to the use of domestic products instead of imported ones.

The success story of the Korean people should set an example for other developing countries in promoting national discipline through the principle of Saemaul Undong. The time has come for developing countries, and they should realize that the transfer of technology should not only derive from developed countries. The experiences of Korea in her ability in adapting in a most effective manner should be disseminated further to other developing countries. Henceforth, the principle of mutual assistance among developing countries in the process of transferring technology to one another should be promoted.

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A BRIEF INTRODUCTION TO THE SOCIAL SERVICE ORGANIZATIONS AND LABOR RELATIONS IN TAIWAN - THE REFLECTION OF SYNCHRONIZATION OF SOCIAL DEVELOPMENTS IN THE PROCESS OF INDUSTRIALIZATION

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I. Introduction

A. Has industrialization brought wealth to our people or produced a sharply-increasing rate of social problems?

The Republic of China was once an agricultural country in which the people's economic behavior and prosperity depended largely upon agricultural production. The social and family systems at that time were those of a traditional farm community with a nuclear family centered around the eldest. The family lived together and shared meals, social activities, recreation and work. Certain auto-managing forces existed among them which involved traditions and interpersonal relationships. A surplus of the working force was common in that kind of social system.

Starting from about fifteen years ago, the government has tried its best to introduce industrialization by inviting many foreign investments of assembling-oriented plants. Many industrial areas were planned and built by the Ministry of Economic Affairs in order to use the working force of the agricultural community. Young women and men were encouraged to leave their home towns and obtain suitable jobs in industry-related areas. This situation was quite beneficial to the young people, for they learned to become mature and independent, and also to increase their family's income. After ten years of government efforts, everyone felt more prosperous but a small percentage of young men got lost in the process of developing their own careers. Each year the social problems tended to become more serious.

B. The importance of the parallel developments in both socio-cultural and economic aspects.

The special characteristics of an industrializing society are, "psychological tension for working hard," modernization attracts people and enhances their needs for materials (industry products), and "inflation." They are not widespread phenomena but are common in many countries in the process of economic development. The people in a changing society have to be taught how to adjust themselves to a new environment, new relationships and new life-styles. Every country has its own culture, therefore, planning officers in an industrializing country should develop their own methods to modify their old culture - even "to caesarize to let the new culture be born." Unfortunately, this concept was not accepted by most of the top planners who insisted on "holding tightly" to old traditions and who pushed the people into participating in economic development. Once they realize there are serious social problems existing in the growing-up society, it may be too late to control the situation.

II. A Simple Analysis of the Current Social Problems in Taiwan

Every country has its share of crime, thus, it should not hesitate to discuss its social problems academically. Frankly speaking, the problems in the Republic of China are less serious when compared to other developing countries. The crimes will not be discussed in detail. From a psychological point of view, the following are four aspects of current social problems:

1. Self-adjustment to the changing society.
   Due to the large-scale differences between an agricultural society and an industrializing society, most mobilized people cannot adjust themselves to the "culture dilemma." The phenomena are summarized as follows:
   a. Feeling unhappy about life most of the time.
   b. Feeling nervous or stressful about getting along with people.
   c. Feeling insecure about the future.
   d. Feeling that competition is everywhere.
   e. Feeling loneliness.

People may live normally when pursuing material goods without noticing their maladjustment. However, once they stop and question their final purpose in life, they will be "mentally bankrupt."

2. Juvenile deliquency.
Juvenile deliquency is a worldwide problem. In Taiwan, the problem is not too serious. A slight increase of drug abuse problems in teenagers is a main factor in the cause of anti-social behavior. Tourists visiting Taiwan always have a great feeling of security. Although there are some cases of robbery and stealing, they are not very frequent. "Gangs" exist mainly for recreational purposes. Only a small number engage in threatening behavior and fights.

3. Need for recreation.
In Taiwan, everyone is hardworking. Television viewing is the most popular form of recreation. There are also many theaters which draw crowds on holidays. In addition to these types of recreation, machine games are very popular. Sports are not as popular in Taiwan as in the United States. The young men and wonen like to go on picnics and they enjoy mountain climbing. The China Youth Corporation organizes many teams during summer and winter vacations. Some private organizations are attempting to sponsor youth social activities, such as dance parties, bridge games and poker clubs. There still exists a strong need for additional recreational activities.

4. Overwork and over-pursuit motivated by commercial reinforcement.
An increase in material goods in Taiwan is evident in room decorations, automobiles and clothing. These improvements in the material aspects of the society have motivated many aggresive young men to work hard at earning money. There has also been an increase in reported cases of psychogenic illnesses.

The above mentioned problems are just some of the social problems caused by the changes and industrialization of the society. It is believed that psychological factors play a major role at this stage. In alleviating the social problems, counseling should be considered as one of the best prescriptions.

III. <u>The counseling and social service organizations in Taiwan.</u>

A. Why is there an urgent need for counseling services?
The Old Chinese people had never given much attention to one's psychological and mental health. A person faced with emotional problems was expected to deal with them alone. Once counseling centers were built, many clients were greatly helped.

B. An out-view description of the social service organizations in Taiwan.

1. China Youth Corporation - "Teacher Chang."
Nine years ago, the first counseling center was built by the China Youth Corporation. It was named "Teacher Chang," based on the reason that "Teacher" may hold a prestigious image for most young men. In this center four kinds of people were working together:
    a. Consultant professor, part-time, from the departments of Psychology, Sociology, Counseling and Educational Psychology of well-known universities (with Ph.D. degrees).
    b. Administrating staff - they worked in other departments in the China Youth Corporation with administrative experience and with Master's degrees.
    c. Full-time "Teacher Chang" - college graduates with several years of counseling experience.
    d. Voluntary "Teacher Chang" - part-time, senior students majoring in related fields with additional training.

Presently, "Teacher Chang" has approximately 30 branches spread all over Taiwan. They are helping college studnets, as well as the young men and women in industry areas.

2. Life-line corporation.
Besides counseling services, this corporation is associated with hospitals in dealing with "prevention of suicide." Several branches were built in cities other than Taipei.

3. Christian counseling center for family problems.
It is funded by a religious group which provides many services for troubled families.

IV. The Changing Labor Relations in Taiwan.

A. Certain special situations in labor laws and industrial relations in the Republic of China.

According to a special policy in the Republic of China, collective barganing is not allowed to solve the conflicts in labor relations. There are many labor organizations but they have not been very influential in improving the labor conditions.

B. Some current problems in the process of industrialization in terms of the labor force.

Ten years ago, there was a great surplus of the labor force in Taiwan. Now, however, in certain industries, there is a serious shortage of laborers. The following are some factors that are explained by academic research:

1. Managers did not satisify their workers' recreation needs. For example, in the textile industry, although the salary is very high only one day off is given in two weeks.
2. There is a high turn-over rate and the cost of retraining is also high due to workers' curiosity about positions in other companies.
3. Although the salaries may be lower in the cities, psycho-social factors have caused many of the laborers to move to big cities to find jobs. Big cities may offer more in terms of social activities.

C. The right and suitable ways to treat these problems.

1. Try to develop recreation facilities in industry areas.
2. Change the concept of managerial level so as not to place pressure on their work time.
3. Use incentives to motivate workers.
4. Provide special opportunities for them to attend school again and help them to have a brighter and more promising future.
5. Build counseling centers to help them deal with their individual problems.

V. The Closing Shoots.

A. Oriental countries are quite different from western countries. The new techniques used in counseling should be developed to fit the culture and the special needs of the people.

B. Vocational guidance should be a part of the counseling service system because for many people, unsatisifying working conditions may be a major contributor to unhappiness.

C. The major consequences of industrialization should be studied academically. One of the main tasks of psychologists and sociologists is to try to estimate and prevent the occurrence of these social problems in developing countries.

WESTERN INFLUENCES IN THE POETRY OF SOUTHEAST ASIAN COUNTRIES

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In the Philippines

I begin with the assertion that no one literature stands complete and behind every or any single literature lies an ampler tradition. In the Charter of International PEN, it is affirmed that "literature, national though it be in origin, knows no frontiers and should remain common currency between nations, in spite of political or international upheavals." All poets then, be they Eastern or Western, are bound as participants in a common heritage. Shelley once wrote of the community of poets sharing the same sensibility. T.S.Eliot stresses this universal identity, this universal unconscious, through poetic dispassion or impersonality.

Admittedly, there exists in my country a schism between two cliques of so-called literary critics and writers. One group insists on encouraging more cultural interaction among Asian countries, for the purpose of gradually shedding off all "isms" of Western provenance. It upholds the irrelevance of English as literary medium since it is not generally understood by the majority but only by a small Westernized elite alienated from the masses. This alien literature, it insists, cannot serve the purpose of the New Society since it cannot instill traditional values and traditions. It is, pejoratively, elitist literature, written by a select group, for an equally select audience.

The other group believes Philippine literature will continue to seek fulfillment within a Western framework. Its affiliates of course, do not mind writing in English. The contest rages on quite spiritedly, even as it is an incontrovertible fact that the Philippine culture in essence is hybrid, complex, made up of what had gone into it (the influences of the Chinese, Indian, Arabic, Hispanic, the Mexican, the North American), and what it continues to be, all worked out into a rather nebulous reality and identity. Needless to say, these two groups really could complement each other and both, together, assure the perpetuation of these essentially protean, diverse strains in our literature, that assures this so-called dynamic tension resulting in a distinctly vague, multivalent, even romantic character which, come to think of it, is truly Philippine.

This paper defines the extent and limits of Western influences in Philippine poetry in English and Indonesian contemporary poetry. So much has been written about the growing reciprocity between national literatures: more and more, a common fund is being built upon which writers in any language may draw. One remembers an allusion to a world literature as announced by Goethe, an eventual fusion of literatures, a concert of separate national voices. The West had had their own fair share of Eastern borrowings, for the imagination of a 20th century writer is essentially synthetic, appropriating from foreign sources, closing distances; nothing short of a world horizon serves him.

I shall dwell more on the westernization of Philippine and Indonesian poetry in terms of technique. It is easy enough to exaggerate the influence of ideas, insights, ideologies in modern literature, and the impingement of the Western world upon Asian countries along ideological lines. But here, it is even more difficult, if not altogether impossible to draw the line; what is Western and what is really worldwide? For instance, pessimism had darkened literature from its beginnings, and great poets of every age have almost uniformly taken a somber view of human life. Writers all over usually draw from the current of accepted ideas, building perhaps unconsciously from a world view, shaped by past or contemporary writers. The disharmonies of the Western world may be the very spasms of every contemporary writer living in these times, and of this order. The Filipinos had had their share of heartaches and alienation. And yet, subjects like alienation or identity crisis, somehow, take on a different dress when drawn from Third World experiences on account of cultural hybridization. The values shaped by a highly industrialized and specialized society, this frenzied search for individualism in the midst of anonymity and impersonality may well have seeped into Asian shores and had become part of our social realities. Westernization then, in the form of adopted subjects for literature, poses no grave problem to the true poet, one who is true to himself and to his art. For there will always be, along the area of values and traditions and concepts, this brand of Philippine writer and this brand of Philippine reader. I may even go to the extent of saying that it is in the choice of content that the writer is often prone towards duplicity and falsification of his vision as artist; thus, its significance for identity-pegging becomes suspect. Conscious meaning belongs to the contentious surface of an artist's life, and this takes its cue from a dialectical milieu adequated merely to please or shock the audience. This is consequently too deliberate, too arbitrary, too glaringly clearcut for an embryo of a meaning which must well up dark shapes from the deep dark forests of the poet's creative imagination, truly a personal and very private process, attributable to the authentic vision of the artist alone. If the language, the images that well from this deep dark pit have Western reverberations, then blame it on history, on society, on the poet's life, what all this had done to him, "Truly, the damage of a lifetime cannot be repaired at the moment of composition." Western values may be absorbed, pulp, fiber, and pith, by the poet: they are never imposed.

The point is, Western influences therefore need not be cause for alarm and over-reaction among my colleagues back home.

I use the term, "westernization," in the sense of modernization, and, "modernism," as a timebound concept (say 1890 to 1930), truly a loose label, but taken generally to mean the ruffling of the realistic surface of literature. The modern poet is essentially the experimenter with techniques of versification, rhythm, music, imagery, and now more than ever, particularly aware of the problems of poetic diction and contemporary speech. It wasn't until the 50's that the Filipino poet writing in English succeeded in double-timing in order to keep pace with the poetic goings-on in the West, after what had been called by our critics, a cultural time-lag. For as late as the 30's, our poets were still swearing by 19th century romanticism: Poe, Shelley, Keats, and later, Longfellow, Tennyson, and belated contemporary romantics like Teasdale, Millay, Aiken, etc. Remember that in America, poetry during the 30's was already way past the imitative, benighted genteel poetry of the early 1900's and was already on its way to being influenced by Marxixt ideology, polemical; proletarian on one hand, abstractly patrician on the other hand, and already, avant-gardism was rearing its head during the late 30's.

But since the Filipinos have that generic compulsion towards the sentimental, the romantic, they, the modern poets already exposed to Western culture, took to symbolism with no little enthusiasm, since, for a fact, symbolism had often been referred to as a second "romantic wave." And so, our poets became modern, via their grand American odyssey: American literature in colleges, American scholarships, American studies, and in my country, in that part of the century, it was impossible not to read American books. To shut our eyes to the reality of the American contribution to literature is to indulge in provincial insularity. More and more, Philippine literature in English and American literature began to have significant things in common: a shared language, and because of this, a shared literary heritage, and to some extent a shared cultural tradition.

The inception of the modern spirit in poetry, while it began in France with Baudelaire and went beyond such poets as Edgar Allan Poe, soon trickled into other countries during the first decade of the 20th century and later on surged into full force until modernism became an international phenomenon. This modernism in Philippine poetry, repeat, was mainly through contact and exposure to Western poets, specifically American poets who themselves were influenced importantly by France in theory and practice. In fact, American poets by 1912 had come to a point where unhampered by the weight of traditions centuries old, they could freely reach out to new sources from the outside for their own nourishment.

In spite of occasional brushes with Western techniques in the past, it was only during the 50's that our poets had become more exposed to and immersed in 20th century Western American poetry through college courses in literature and creative writing which became increasingly more sophisticated and abreast with literary techniques from abroad. Modernization had set in and more vigorously, not only in poetry but also in fiction. Writers attended workshops, hobnobbed with the masters, studied under people such as Paul Engle at Iowa University, and came home finally to be accepted and recognized by the critics, who themselves swore by Anglo-American standards. There were rules and rules and rules. One had to know them or else. The critic, self-professed, or otherwise, could smell the untrained a mile away. While such display of and preoccupation with rules innocuously termed "tricks of the trade," or simply, "gentle reminders," could turn off the unwary, this immersion in technique was a most welcome tempering hand for the frequently effusive, free-wheeling, gushing romantic nature of the Filipino temperament. Guidelines remained vague but that there were norms was hardly questioned by the poets that mattered. So norms were set. The critic tried to define the authentic voice of poetry, the effective image, the harmonious total poetic experience, and whatever else. He did not only become, at his worst, rule mongering, but carping at the slightest drop of a rhyme. The local poet doing good abroad, the respected and recognized Fellow, came home feeling superior, and with justice, too, and smelling American, although fortunately, this smell was shed off in time. On the whole, while he wrote with Western moulds, Western allusions, Western orientation, he eventually was revealing himself as essentially Filipino, especially because he was one who had his ears, eyes, and all senses trained to the reality around him. For he knew he could not be too personal. T.S. Eliot taught him to depersonalize, but in the process of depersonalization, he was taught to dig deeper into the elusive Self, towards racial memories that lie hidden by layers of superficial personal and individual idiosyncracies and emotions.

Poetry of the 60's was still frankly assimilative in nature, although this tendency to crib some masters' lines was no longer a weakness of the better poets. The good local poet can sound like Stevens or E.E. Cummings, or even Eliot, Thomas, or Yeats, without necessarily losing his aesthetic personality, and without violating his so-called Aesthetic Self. Unlike the fictionist, the poet meanwhile tried to shun social issues considering preoccupation with them as inimical to his art. In fact, he was often accused of being irrelevant, but it did not matter. He still believed that this clamor for Filipinism, for an expression of the Filipino Identity in fact was just a matter of national pride and had really nothing to do with the arts, much less with poetry. The Filipino identity in fact, could be best expressed when stripped of its political dress, or dross.

The problem among the better poets was still essentially a problem of and with form. And the struggle for personal expression was still the individual problem of the individual artist. This attitude has led to a proliferation into different directions, poets writing in a "to each his own" basis.

In America, at about this time, somewhere during the 60's, poets were roughly (quoting Kostelanetz), either beat or square, the latter still gravitating around Eliot and the former openly supporting W.C. Williams in his attack against academic and intellectual poetry, the appearance of quite an outspoken group, Ferlinghetti, Corso, Olson, Ginsberg. Meanwhile, our poets showed a disdain for the austerities of Williams, and a distinct horror for avant-gardism. The significant poets of the 60's even down to the present may still be considered pretty square with, perhaps, some poets going a little rounded off in the corners. But no beat, no cults, no nihilists or brash howlers. The idol was no longer Eliot or Pound. And by the late 60's, Eliot was finally passe, and to write like him was being out of tune with the times. Other poets were discovered, or rediscovered as models: Stevens with his raffine elegance, Thomas and his verbal pyrotechnics, Yeats and his classic purity of language and his antinomies, and later Merwin, Roethke, Plath, etc. The preoccupation was with form, with art as an ordering force, a totality of experience. Everything had to be proper. The degree of improvisation was held in check. In spite of the invoking of Plath, Berryman, Jarrell, Sexton and the Savage God, there was not much of uncouth Byronic weltschmerz. The Filipino temperament ruled this out. The better poets were neither beat nor square, exultantly yea-saying or morbidly death-wishing, and stayed within safe limits of an ideal poet which wavered between truth and beauty, frenzy and serenity. The 60's and on towards the 70's was essentially a time of grappling with problems of art. Our ever cautious, ever discreet poets have not yet afforded themselves the luxury, and the added dimension, of being more sharply aware of an ever-changing living reality, and the need to reach out for new names to call this reality. In other words, they have not yet been swept by this current tide which seeks to explore and discover with a new sense of adventure, excitement and curiosity. They experimented, some of them, at least, but their experimentation was still very much within accepted conventions.

The early 70's had a new tale to tell. Because of certain political upheavals, our writers were wrenched into confronting social realities with a new sharpened awareness. There was this violent upsurge of student activism all over the world and young campus writers were mostly motivated by Marxism-Mao-tse-tung ideologies which resuscitated socially committed literature.

In this respect, a question troubled the waters in the last decade about the relation between literature and propaganda. Of course, the better critics and writers in the country still believed that art is meant to be contemplative rather than hortatory and that the main concern of critics and writers must be deeply rooted in art itself. Not all of the critics in the Philippines are literary critics; some of them simply pose as such, but are in reality sociologists, psychologists, politicians, rhetoricians and linguists who merely use literature for extraliterary ends, metacritics all whose hearts are overseas. Lately, there has been new interests in the complex transactions between literature and society. There are various reasons for this such as growth of sociology, linguistics, structuralism, increasing stress on fiction as opposed to innocuous poetry, and a general tendency towards the politicalization of thought. There is, possibly, a general confusion in the use of the term, "society." Would it mean a conventionalized milieu which is an aspect of the composition itself, or a structure form outside which carries beyond it larger issues? Much confusion and many inanities stem from this problem.

Way back, critics from Plato and Aristotle on had known that literature was essentially social but with the personalization of romantic art and self-subsistence of symbolist art, the tendency to stress the distinctiveness of literary expression grew. This led to a reaction against deterministic social accounts of literature, those which saw it as a social mirror or social product (Taine), social criticism (naturalism), ideological instrument (Marxist critics), which are all of Western origin. In my country, this problem of reconciling aesthetic and sociological approaches to literature has taken the form of rifts, packs and poets waving different banners eyeing each other with no little distrust and disaffection, intent on phasing each other out. This is unfortunate, since personally, the beauty of poetry, of poetry particularly, lies in the fact that its field is laid open from varied points of entrances.

Some poets in English, however, were not all that eager to jump into the nearest and most convenient political bandwagon. The better poets continued to pursue an ideal poetic and were not about to renege it, resigned to the fact that poetry is always meant to be worthless as a socio-political commodity. They had not also retreated into their private shellholes. They have always been in touch with Philippine realities and their artistic integrity, their personal temperaments, preferences, and experiences select what to absorb into their art. Art is after all for art's sake, only because it is first and foremost for the poet's sake. But the poet, (and I always speak of the true poet), has needs which are infinite. His demands are almost impossible, and if he finally is at peace with his own writings, so would the rest of the world, assuredly. The better poets are not meant to be ineffectual aesthetes. They have managed to convey the colors, sounds, smells of their country, whether through inner or outer landscapes, through the only way and the best way they can. It is still after all, their wish to be intimate with their history, to have it in their bones and blood, and some poets already have expressed this historical sense. Still they feel they should not be pressured into any proscribed standards, especially in the choice of subject.

The successful poets writing in our own national language needless to say, have been able to recapture, or capture more authentically the so-called national accent, that inner tradition which makes a country unique, and have expressed it in terms of a particular tone or color which any discerning ear unmistakably recognizes. This tradition is manifested to the special ear in a special tone. And the language has it. Or does it. But only when this special tone persists through historical changes and not through mere spasms that something like an "identity" may finally reveal itself. This would take a long time.

The poets writing in English, on the other hand, by the very fact that they use a foreign tongue, could easily miss out on this national accent and tone which are important to the evolution of a truly national literature, not through ineptness. In fact, they are now bound to hone their skills in the service of a greater challenge because of the greater risk...for here it is so much easier to fail, not to be counted. Poets writing in English are expected to look beyond their own traditions, towards ampler traditions, and live in more than one culture, in order to be reassured of constant nourishment for their art. The reader of poems in English is expected to do the same. Sadly, the bulk of the Philippine audience is impatient if not altogether unprepared for this. Only poets read each other, secretly sympathise with each other's hang-ups; even if they are not exactly fond of each other they are somehow able to keep fangs subtly hidden until seminars and workshops.

What about popular poetry? What about poetry written precisely for the masses? Would such kinds prevail in my country? Could this kind of poetry create a stomping, frenzied audience? In America, the poet manages to make himself heard, literally, through readings and recordings. No, poetry readings are not at all popular in the Philippines. Seriously, it could be, perhaps, the spoken word which could again break down the wall between poet and audience, like it used to centuries ago, way back in my country where any occasion was good enough excuse to spout poetry. The problem is that most pop poetry, like music, relies heavily on predictable audience response and becomes an example of sheer incompetence designed merely for entertainment. Another problem is that poets are rarely interesting, audience-holding performers. Not everybody has the voice box of a Dylan Thomas or a Siobhan McKenna.

Meanwhile, what is happening now in the poetic scene? Western sones and tones persist. Some poets like it strange and difficult, waving formalist's Shklovsky's banner arrogantly, even rather insolently. Some like it conversational-ironic in the traditions of Corbiere and Laforgue, the easy-swinging line sharpened by irony. The Philippine audience is not receptive to this style since most of the time irony is readily missed and the conversational tone dismissed as prosaic, discursive, and unpoetic. Thank God the frenzying poet is out.

Meanwhile, even if nothing spectacular is happening in Philippine poetry, the future is not all that bleak. The need is for our poets not to begin shedding off foreign influences or shackles but rather to continue being open to international influences and inspiration. Philippine literature as a whole must assert itself, its share in the mainstream of international culture by an admission of its multilateral, traditional strains, and its inheritance of diverse complementary cultures. The danger lies in an oversimplification of Philippine Experience and unguardedly flaunting it to each other and the rest of the world. The need is for an enthusiastic participation in the art of the free Western world, without feeling inferior, without terribly self-conscious provincials, and without fear of losing a sense of uniqueness or identity. Our poets will continue to take in and imbibe Western influences, but only the strongest sense of ourselves as Filipinos, of our objectives as more that just Filipinos but artists as well, could allow us to associate freely with the character, language, and experience of foreign cultures without becoming necessarily subservient to them.

In Indonesia

"Modern Indonesian Literature is, specifically, Angkatan 45, Angkatan Merdeka, Angkatan Chairil Anwar."[1] One can easily attempt an outline of the general contours of such literature, but its chemistry remains beyond analysis. Since modernism in Indonesian literature is a painful wrenching from the mire of traditions and is an isolated venture from this poet and that, the approach now is to name such few specific names, faint, alienated, isolated voices in the midstream of a confused and heterogeneous culture. Quoting an Indonesian scholar, "No matter how noble or useful a role Indonesian writers may have envisaged for themselves, our literature remained in a position of no influence: alien, isolated."[2]

This is, ostensibly, part of the mechanism of poetry itself and of the modern spirit everywhere else; this confusion of tongues, the loss of certitude in matters of religion and ethics, the widespread dispute about the absolutes in life and literature, the need for transvaluation in almost all spheres of thought, and the urgencies of avoiding the devolution of art from art to mere document. This is what the poet, whether he be of the East or the West, Philippine or Indonesian, has to perpetually contend with and guard against.

The impact of Western culture had shaken certain basic pieties as it had in other Asian countries, and had led to literature which was unsure of itself, its relevance, and its general acceptability. Indonesian culture, in the first place, had suffered a kind of ideological confusion on account of varying historical influences. Three cultural layers are easily distinguishable: the indigenous-traditional culture which is in itself complex and all-inclusive, the Hindu culture with its Buddhistic underpinnings and its obsession with life as continuous suffering, the Islamic culture with its uncompromising monotheism and essentially democratic nature. Superimpose another culture on all these three, the modern culture, the European culture, and you get the general picture. In a geographical area of such vastness, cultural development and synthesis naturally become a gigantic task.

Compounded with this basic cultural confusion was the problem of education in a dualistic society. The development of education in Indonesia also led to a slow process of changing values and norms which gradually transformed the Indonesian society and culture; a transformation which was accompanied by no little heartaches, family conflicts, personal and social alienation. Since schools of Western higher education were located almost exclusively in urban centers in Java, as Batavia and Surabaya, there was this need for rantau, or emigration to a large cosmopolitan milieu, which for the villager, was a painful shift in values and outlook. Not many, in what was then the Dutch East Indies, were able to have any higher education, since such schooling was extra-ordinarily expensive. The teaching was entirely in Dutch, the books were entirely in Dutch, the teachers were either Dutch or Dutch-trained.

Western education led to the creation of an estranged elite and a conflict between the Bazarovs and Kirsanovs of Indonesian society, the Westernized educated elite and the tradition-bound elders. Moreover, preference in education was shown by the colonial government to children of regents and of higher Indonesian civil servants, and due to the prohibitive cost of education, these young intellectuals came almost without exception from the class of aristocrats and well-placed aristocrats. Fathers against sons, individuals against communities, one generation against another, an old society against modern culture, static collectivism against individualism; all these clashes of wills and values constituted the structure of the emotional dynamics of literature starting from the literary generation of the 20's. The conflict was, understand, not so much East vs. West as tradition vs. modernism. While some writers like Yamin, and Effendi, were exalting the glory of Indonesia's past, one Sanusi Pane was already making avid declarations about the true artist as being a "servant of his soul." Very important, poets like Effendi were already beginning to grapple with problems of language. Effendi wrestled with Bahasa Indonesia, pushed and pulled it this way and that in an effort to find the key to new and better modes of expression.

The alienations of language are in fact the primary reason for the essential isolation of the poet. Quoting Burchardt, "If ever there were a language pure enough to transmit all human experience without distortion, there would be no need for poetry."[3] The very tools of poetry serve to shake us from the complacent conviction that a grave is a grave.

Consequently, even if Bahasa Indonesia served as a viable medium of communication in all walks of life, from the Western tip of Sumatra to the further reaches of Irian Barat, in government offices, in Parliament, in the print and electronics media, it proved inadequate in forging closer cultural ties, particularly in the field of literature. For instance, in the villages, people do not generally use Bahasa Indonesia, the language of most of the poets. There are those who continue to write in the regional languages, in Sundanese, Javanese, and even these poets are not capable of effective communication with the peasantry through their poetry.

Modern Indonesian Literature became indecisive, representing the unconscious of this transitional society, "an infant in the different moments of birth, the lower parts of the body still clinging to the mother's womb, at the same time the head is already in the open world."[4]

The first stirrings of modernism started with the Pudjangga Baru, (New Writer), an independent literary monthly edited by Alisjahbana and Amir Hamzah, among others. These two poets tried to bring the writers together, encouraging Indonesian literature "to advance with the times" using the words of Alisjahbana. Hamzah's desire to advance with the times pulled against his innately Islamic fervour and personal romanticism. Note:

Flowers burst into bloom,
Loving life because of You:
Love spreading like flowers in my heart
Filled it with the fragrance of blossoms, and their dust.
Life is a dream, something
Played behind a screen, and I,
Now dreamer, now dancer, am pulled
In and out of existence...

The metaphorical reference to the indigenous Indonesian shadow drama blends with Islamic mysticism and a faintly lingering romanticism.

It was Alisjahbana who began to vigorously wave the banners of individualism, intellectualism, egoism and materialism, all "isms" which played a vital role in the modernization of Western nations. "The spirit of Borobodur rightly belonged to the past and could not be resurrected in determining the country's course of development in the present century."[5] The spirit of the magnificent temples of Prambanan, the awesome stupas of Borobodur, like the spirit which breathes through the Mahabharata and the Ramayana can only be experienced and understood in the light of their relation to the efflorescence of the great Kingdoms.

The spirit of Merdeka peaked in the avant-garde age of the 40's. Chairil Anwar, a young bohemian, reckless, brilliant, torn by inner conflicts, lived and breathed and acted his poetry. Nobody, I think is more of the poet. Nobody is quite like Chairil who is the poet solely, merely. Truly Western in the concentration and avid intensity of his poetic soul, and in the fire and gutsiness of his violent avowals of life and love. To read Anwar is to be conscious of a deeply seething passion, quietly contained in the severities of the Indonesian spirit which gave birth to traditional pantun or epigrammatic quatrain. Here in Anwar's poetry, is the sudden explosion of revolt which had long lain passive in the Indonesian soul. Anwar called the earlier school, the Pudjangga Baru, warm chicken shit; described its poetry as bland, thin, superficial, utterly romantic and idealistic. He was the poet, only, and importantly. Everything, his emotions, his thoughts, his life, goes into this one goal, this one obsession. His art is that of a finely discriminating and attuned ear, sensitive to the rhythms of aural patterns. He draws freely and spiritedly from foreign vocabularies of Dutch, English, and other languages of the Indonesian archipelago, derives inspiration and motivations from specific foreign poems and poets, absorbing new directions taken by European and American writers. He translated Hemingway, the letters of Rilke, swore by T.S. Eliot, Dickinson, the Dutch du Perron, adopted and even imitated Macleish, Lorca, and some other minor Dutch poets.

Angkatan '45, or Chairil Anwar's generation which included other significant poets like Situmorang and W.S. Rendra, poured both new and old insights and values into new moulds. They had the time of their newfound liberated lives working on new sounds, new patterns and new forms, but for all this lively spirit of experimentation aptly represented by Anwar, the touchstone of Indonesian poetry remains the spare, bare, controlled gnomic line. Even while there was this post-war struggle for freedom which led into an anarchic and restless search for ephemeral pleasures in poetry, the typical Indonesian never was home with the strange, the chaotic, and the convoluted, in style.

After the death of Anwar, the pendulum swung back to the old rustic themes and the spirit of revolt was suddenly a thing of the past. The Sukarno period was an attempt to clarify the Indonesian Personality. Literature became a seeking out in a rigidly collective effort, for the National culture, the National Identity and Ideology. This ruled out individuality. The 60's smothered individual expression completely. The culprit was Socialist Realism.

But somewhere in the mid-60's, a new literary generation appeared which tried to revolt against the Sukarno "tyranny." The cult was social criticism, with a reverting now and then to the old Moslem tradition, the popular standards of piety and the final staid safeguard to Indonesian traditions, which, in the long run, writers, pre-Anwar, or post-Anwar, clung on to, avowedly or unavowedly. The old tension insinuates itself anew. Back to the old uncertainties.

Some cultural events in Indonesia in fact have their parallels in the Philippines, the same tension, the same rifts, the same alienation.

One of our better poets in the country, Bautista, writes of this plight of the poet:

...now he limps across
the streets, his innards empty, selling
his poem to the crowd. Words, words,
who will buy my words...they dance
to his beat, they clap
their hands, but no one drops
a coin in his can...

And again, Indonesia's Anwar says:

here i am, a wild beast,
cut off from his companions.
bullets may pierce my skin
but i'll keep on.

In the Philippines. the poets have already long accepted and resigned themselves to this widening breach between them and the audience, particularly the poets writing in English. No, junking English is not as inevitable and urgent as junking Dutch; the former is a world lingua franca, while the latter holds very little importance in the world context.

The poet, Eastern and Western, alienated or accepted, has his own protective devices against eventual extinction. He has this strange capacity to survive the darkest night. Burton Raffel asserts firmly in his anthology of Modern Indonesian Poetry that today, poetry is still alive in Indonesia.

And in the Philippines, thank God, the poets had not as yet died their death of cold.

In both the Philippines and Indonesia, I think, the need is to encourage the emergence of domestic criticism which is wrenched free from any sense of inferiority causing it to diminish and undervalue local products. The upsurge of nationalistic sentiments had brought with it clamorous demands for the wrong kind of "commitment" from those who understand literature less than politics. The writer's greatest commitment is still to his own integrity and own vision of truth. The greater the integrity, the more authentic his vision, and the freer his creative art moves within and outside time. Whether he likes it or not, the true poet cannot be passive to society. He becomes the summation of all experiences of the men of his place and time. Most important, he is the purveyor of beauty, and his other responsibilities - moral, social, historical, or whatever - are in direct proportion to its yield, its perfection.

The great Filipino poem as well as the great Indonesian poem will carry the national accent and tradition, but it is a contribution to world literature, a meeting of the waters.

And in this light, the impact of the West on both literatures, Philippine and Indonesian, had immensely paved the way.

NOTES

[1]Burton, Raffel, The Complete Poetry and Prose of Charil Anwar (State University of New York Press, 1970) p. XVII.

[2]The Limits of Modern Literature, Goenawan, Mohamad (Solidaridad Publishing House, 1975) p. 25.

[3]Hamburger, Michael, "The Truth of Poetry" (Harcourt, Brace, Janovich, Inc., New York, 1968) p. 96.

[4]Takdir Alisjahbana "Indonesia: Social and Cultural Revolution" (Kuala Lumpur/London/Melbourne, 1966) p. 45.

[5]Ibid. p. 48.

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UNDERSTANDING EAST AND WEST THROUGH LITERATURE

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Literature reflects the hopes, fears, and aspirations of a people. It reflects a nation's culture, religious and philosophical ideals and the taste and temperament of its people. Basically, what we need to do today for genuine understanding among the nations of the world is to understand human beings. For, East or West, human beings are the same. This is what one learns through the experience of living and mixing with the people of different religions and nationalities. One has only to penetrate the shell of the particular culturally-patterned behavior, ideals, and values that swaddle the human soul. This shell which we may call the "particulars" of human societies can be understood through the "universals" of literature. A few poems, novels, short-stories or plays may be more successful in bringing together two different nations than books on politics, history, and philosophy. For example, Hinduism and Islam are two opposites, but the fervent love that throbs in the religious poems of Rabindernath Tagore, does grip with equal force the heart of a devout Muslim:

> I clasp both thine hands in mine,
> And keep thine eyes prisoner with my hungry eyes;
> Seeking and crying, where art thou,
> Where, O, Where!
> Where is the immortal flame hidden in the depth of thee.
>
> ("Songs from Gitanjali")

The act of worship described in these verses is typically Hindi, but the spirit and emotion, the desire for communion with God is universal and unifies people of all religions.

In this paper I have attempted to illustrate, through a comparative study of women characters in some of the Urdu and English novels and plays of the 20th centuty, the ethical and social affinities of the East and West and the position of women in society. I have endeavored to show how an Eastern reader (Pakistani) is likely to react to Clara, Miriam, Mrs. Morel (D.H. Lawrence's Sons and Lovers) Mrs. Wilcox, (E.M. Forster's Howards End), and to Mrs. Alving and Yerma (Ibsen's Ghosts and Lorca's Yerma); and to show what ethical and social values are acceptable to him and which are likely to rouse apathy and dislike. So far as Urdu fiction and drama are concerned, this study is restricted to Ismat Chughtai, Sadat Hassan Manto, Wajida Tabassam, Hajira Masrur, and Hassina Moin. To my mind, there is a sort of affinity between these Urdu writers and the English, Spanish and Swedish authors.

In most novels, short-stories and plays of today, whether intentionally or not, there emerges an order according to which some characters can be categorized as amiable people whose ideals, values and attitudes are acceptable, even desirable; and others as unamiable, not strictly on religious or moral grounds but for the simple reason that they are conducive or non-conducive to the smooth and happy life of the characters themselves and the people around them. For example, Mrs. Morel in Sons and Lovers is an excellent mother but her possessiveness vitiates her son's life and happiness and, therefore, she is not a "good mother," because she stands between Paul and his happiness. Similarly, the mother in "Daine," [1] a short story by Ismat Chughtai, is an excellent mother so far as house-keeping and the comfort of her son-in-law, daughter and their child are concerned. But she never allows her daughter to be herself. She decides everything for her from budgeting to jewelry and dress and is thus responsible for estranging the husband and wife.

The world of Ismat Chughtai, Sadat Hassan Manto, Wajida Tabassam and Hajira Masrur has no religious or moral order in the sense that these authors do not preach any, though, the characters in their stories act and behave according to what they believe is morally and socially correct and appropriate. Qudsia Khala,[2] in Jehan Aur Bhee Hain and Ghainda in the story of the same title, cannot and do not approve of well-dressed widows or deserted wives. However, the writer of the story disapproves of this custom as unnatural by showing the two revolting against it. The writers mentioned above are, like D.H. Lawrence and Ibsen, primarily interested in people and their emotional conflicts and experiences in their peculiar social and moral set-up. Sometimes they portray their suffering and futile struggles against social customs, for example, Nayyara, Ghainda, and Larki Baazar; or they simply tell what questions puzzle an Eastern teenage girl, what her interests are or what she feels or fears. Jal, Ghainda and Pardey Key Peechhey deal with this theme; or they write on the emotional, social and domestic troubles and experiences of married and unmarried Eastern women, as in Jehan Aur Bhee Hain, Layhaf, Aik Shoher Ki Khater and Sorry Mummy.

"Eastern women" (Mashraqui Aurat) is a term much used and abused in Urdu language. It is a favorite with social and moral reformers, especially those who believe in the revival of old traditions as the only solution to every problem. The term, though never clearly defined, epitomizes all that is desirable in a woman; namely, modesty, domesticity, self-sacrifice, obedience, loyalty, devotion to husband, parents, brothers and sisters, integrity and quiet endurance of unkindness and cruelty of husband and in-laws. The term, however, is not confined to Pakistan. I would venture to say that not only in India, Bangladesh and Sri Lanka, but in most countries of the East, the traditional image of an ideal woman corresponds to the image of the Eastern woman in Pakistan. The men of the East are proud to declare, "Our women are different." Are they really different and in what ways, is illustrated by women as they are delineated in Urdu fiction and drama. If literature is an imitation of life then the portrait of women that emerges in the various novels, short-stories and plays can be accepted as representative of the women of our society.

In the plays of Ibsen and novels of E.M. Forster, society determines the status, role and norms of conduct for women according to its religion, which as the writers show, is interpreted and implemented to suit the convenience of its male members and results in a double standard of morality. Ismat Chughtai, Wajida Tabassam and Hajira Masrur too show that the concept of the ideal Eastern woman among Muslims is a misconceived concept. It is apparently based on the teachings of Islam, but is, in fact, a distortion of it and in addition to being irreligious, it is against women's nature. For example, in The Pillors of the Community, Bernick believes that the women in his community are "contented to take a seemly even retiring position," they only need food and clothing, "what else does she (Matha) need?" The rich and virtuous master in Masoom Bachcha holds a similar view. It is Kanghu, his poor servant, more humane than his scholarly master, who tells him, "A woman does not need food and clothing only, she wants love too," and adds, "If you want someone (wife) to be your slave you must be her slave first." This is what Islam teaches --- equality between husband and wife, men and women. Men are the protectors of women, not their masters, and it is excessive love and kindness that should characterize their dealings with women. Ismat Chughtai, Wajida Tabassam and Hajira Masrur show that the practice is contrary to these instructions; that men take full advantage of their rights and privileges and women are forced to give all they can without any return or even acknowledgement. Religion teaches that as members of the human race, men and women are equal:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ

O, People fear your Lord who created you from one soul. (Al-Nisa-1).

and they are equal so far as the attainment of spiritual and moral excellence is concerned.

Only as members of society and as partners in life are their rights and duties of a different kind. A woman has the right of inheritance and property ownership, and the right to marry according to her choice (without her consent, Nikah[3] is null and void). She can take "Khulla," that is, the right to divorce. She has the right to remarry in case she becomes a widow, is divorced or takes "Khulla." There is, according to Islam, nothing sacreligious, immodest or wicked about it, though our people hold the contrary view. She has a right to equal share in the income, property and love of her husband in case a man takes more than one wife. In fact, a man should not take more than one wife if he cannot provide for each well or give each one equal love and attention.

فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً

And if you fear you will not be just to them then (marry) only one. (Al-Nisa-1)

The women in the West have suffered because religion did not define their rights. The Muslim women in the East have suffered and are suffering because their rights, so well-defined in the Holy Quran, have been denied to them on such flimsy grounds as family honor and traditions and false modesty. The uneducated women --- and they are the majority in our country, are ignorant of their rights; the educated are frightened of the religious scholars' cold rigidity, and they seek protection in secular laws. They are afraid of these self-appointed custodians of religion because women have been notoriously exploited in the name of religion. An excellent document on such an exploitation, which amounts to sanctified adultery, is the short-story, Larki Baazar, written by Wajida Tabassam. The Nizam of Hyderabad (India) chooses four young and beautiful girls to be his wives annually. At the end of the year he divorces all four on false accusations of adultery so that he can select another four. Larki Baazar is the story of a poor girl who has been married secretly and is chosen by the Nizam to be his bride for one night. He is told about her first marriage and the husband appeals to him to set her free. But, despite the dictates of religion to the contrary, the Nizam has no intention of releasing her. The husband is imprisoned and tortured to divorce her. He refuses to do so and commits suicide, and the girl too commits suicide. When the Nizam learns about their deaths he utters a sigh of relief, "Thank God! I have not done anything contrary to the dictates of my religion," and is driven off to offer Eid prayers.

Another form of exploitation is recorded in Allah Key Nam Par by the same writer. A beautiful girl in her early teens is forced to take a vow of celibacy so that the fat ugly daughter of Ghori Pasha, the rich "Malkan"[4] may get married. She has been advised to do so by her "Pir"[5] So Ghori Pasha decides to take Mariam, the beautiful daughter of her maid-servant and make her, as it were, the bride of God. Mariam is confined to a small room where she is to spend day and night in prayer and meditation. She may become an imbecile, Ghori Pasha tells her mother in confidence; but then she should be considered a holy sooth-sayer and bring unlimited wealth to her mother. It is a practice utterly inhuman and alien to the teaching of Islam and yet it is recommended by the Pir in the name of Allah. In the story, Mariam is rescued by the very young man who is meant to marry Hussan Bano. He does not believe in the cruel practice, "You have been imprisoned in this cell for seven years in the name of God? God is not cruel. He does not want this sacrifice from you," and he takes her away to marry her.

A more common form of exploitation of women in the name of religion is the one illustrated by Ismat Chaghtai in Jehan Aur Bhee Hain. Qudsia Khala, the central character in the story, is one of those unfortunate, helpless and miserably lonely women, who, deserted by her husband in the favor of a second wife, is left to live on the charity of parents or brothers and sisters, an act strongly prohibited and condemned in the Holy Quran. Qudsia was married at fifteen and six months later her husband left for the U.K. for higher studies. He got married and settled there. His second marriage is a shock to Qudsia, but as a dutiful Muslim wife she accepts the event, and, in true vein of an Eastern woman writes to her Lord, "Send for me. I shall live like a servant and work for both of you. My place is at your feet. Just give me a place at your feet. I want nothing more." But the "Lord" does not even send her a reply. More than a decade passes. Qudsia waits patiently, hoping against all hope that her husband might come back to her, till the birth of a daughter cancels every probability of reconciliation.

However, this is not the end of her story. She is loved by two eligible relatives - Shabbir Hassan and Mustaqeem - she too loves the former, but she cannot marry him. Firstly, because her husband, Baqer Hassan, would rather die than divorce her, and secondly, because her second marriage is unacceptable to her mother. "Would you have your sister take a second husband?," she asks her elder daughter who suggests it. "What would the people say?" For the people are more important than God. After ten years of mourning, when Qudsia ultimately begins to respond to Shabbir Hassan's love and begins to pay attention to her dress and appearance, she frightens her mother. "What would the people think?," is her constant worry. In fact she is angry with Qudsia when she curses her husband for treating her so badly, "Take care, after all he is your husband. He has committed no sin. Religion allows him four wives. Thousands of women suffer like you. Man is unfaithful by nature," etc. etc. And Qudsia does not retort or assert her rights; she does not say, "Yes, he has a right to marry four but I too have a right to be either treated properly and honorably as a wife or be set free to remarry." Instead, she threatens to commit suicide. Ismat does not bring in any religious scholar or "Mufti" to her rescue. Instead, she makes a socially condemned, debauched adulterer, Mustaqeem, her saviour. Mustaqeem, in total disregard for religious laws on the matter, helps her elope with Shabbir Hassan and makes him marry her while she is still legally the wife of her former husband. An extremely unconventional, unlawful and irreligious act, but it is the only way out for her. Qudsia's marriage is not legal till her daughter, Rafia, is sixteen and her first husband gives it up as a hopeless affair and finally sets her free. Qudsia's second marriage would be termed plain adultery by religious people but in the story not only is there no moral condemnation of it, but the conduct of the three --- Qudsia, Shabbir and Mustaqeem --- is praised as "right" and "commendable." Rafia envys her mother, "I wish I too would find so true a lover as Mustaqeem and Shabbir Mamoon." It is typical of Ismat Chughtai not to assert Qudsia's rights on religious grounds but on the fact that she is a human being of flesh and blood. In fact, her salvation comes as an accidental consequence of the privilege and the immunity to moral and social restrictions which the "possessed" enjoy in our society even today. Ismat suggests that Qudsia dare not break her family traditions so she feigns fits of madness which are interpreted as visitations of the "jins" -- the powerful supernatural beings who are believed to take possession of a person from time to time and can, if pleased, give happiness, prophesy the future but cause harm if they are displeased. So, in the capacity of such a person, Qudsia can enjoy much more freedom than a normal woman. She can dress as she likes, wear flowers, read love poetry and beat with her slipper Mustaqeem, her admirer and lover. Everyone fears her and no one dares to oppose her wishes. This ultimately ends in her elopement and marriage though the family believes she has been spirited away to heaven.

Why is Baqer Hassan unwilling to divorce Qudsia: The probable explanation, though the author gives none, can be found in the social ethos. Among the Pathans and most Pakistanis, "zan talaq"[6] is an abuse. It is a slur on his honor and pride. Similarly, a divorced woman, especially the one who asks for "Khulla" or remarries, is disrespected in society. Her divorce or marriage is talked of as a scandalous deed. It is a social rather than a religious value, but it is religiously upheld even among the enlightened and educated. A recent T.V. play, Bandash, by Hassina Moin, deals with a similar situation. "Bandash," hurdle, is Amir's unwillingness to divorce Tania, who is his "Mankuha"[7] Tania believing Amir is dead, falls in love with Sheraz, but before they are married Amir returns home. He has never cared for Tania but now that he perceives that Tania wants to marry another man he is unwilling to give up what, in his words, is "legally his." The plot spins round this issue and ultimately Amir, who does truly fall in love with Tania, sets her free for he knows he can never win her. But all along one is acutely conscious of Tania's helplessness. None can help her, neither the law nor her friends and relatives, and, it seems at times that she will either have to marry Amir or live a lonely life. In this play again, as in the story just described, Hassina Moin too, does not make either Tania or her supporters assert the rights of women on religious grounds.

A somewhat similar situation is presented by Ibsen in Ghosts. Mrs. Alving, to please her mother and aunt, has made an expedient marriage with Captain Alving. Soon, she discovers that her husband is debauched and disloyal to her. Humiliated, disillusioned and shocked at his behaviour, she runs away to Pastor Manders, her former lover. But Manders cherishes his reputation too much to offend his society and she is sent back to her profligate husband to continue to follow the path of duty and sacrifice to fulfill religious and social obligations, only to repudiate both in utter frustration. There seems to be no other alternative. The knowledge that her son Oswald has to pay for the sins of his father and that a dreadful fate threatens him every hour makes her desperate. In her last bid to avert the inevitable, she is able to defy all the religious and moral dogma. She permits him to drink and marry Regina, the illegitimate daughter of his father, to avert the horrible doom.

Mrs. Alving's defiance is the defiance of a desperate mother. Who would blame her? No one However, I learnt from my teacher and fellow students (English) at Leeds University, that characters like Mrs. Alving, Mrs. Wilcox, Nora Torvald or Yerma, do not appeal to the English because they cannot understand these women and their problems; there is no affinity between them. But the Eastern reader is captivated by these women, they grip his heart and fire his imagination. The quiet, instinctively wise Mrs. Wilcox, the devoted though naive Nora Torvald, and the sacrifising Mrs. Alving conform to his ideal of a good wife and mother. Even Yerma and Bernada Alba meet his approval. The murder of her husband by Yerma or the tyrannical rule of Bernada Alba over her daughters do not offend, horrify or shock him. "Terrible women!," is the judgement of a Westerner, but a Pakistani can understand too well the importance of a girl's honour and reputation and Bernarda's anxiety over them. He knows that once a girl has lost her good name she can never be married and her family can never be respected in society. He too would prefer that his daughter would die rather than live in shame. He can understand Yerma's maddening frustration and her enigmatic pronouncement on the murder of her husband, "I have killed my child." For, with the end of his life has ended her hope of ever having a child. Yerma's tragedy is terrible for him because what does a man or woman marry for? Children, of course, and he knows that many women in his country are divorced if they cannot bear children. The story that comes close to Yerma in Urdu fiction is the one written by Sadat Hassan Manto. In this story, the husband's stragegy to satisfy his wife's yearning for a child ends in the wife's slashing and cutting off her breasts with a knife and, when the horrified husband asks her what she is doing, she answers, "That is the limit! A mother and no milk for the baby!"

What offends the Eastern reader's sense of honour and concept of manliness is the behaviour of Pastor Manders, Torvald and Mr. Wilcox. Though he knows that many men in his own part of the world are disloyal to their wives, the moralist in him disapproves of Captain Alving and Mr. Wilcox. Again, Miriam's constraint and the feeling that she is making a sacrifice for Paul in submitting to his wishes conforms with his concept of a true and virtuous woman. He can understand her moral and religious inhibitions and though the Westerner gets irritated with her, as he does with Yerma, for being so unnatural, to the Easterner, both appear as perfectly normal and natural. He puts no blame on her. What he can not approve of or justify is Paul's selfishness in making an experiment on her. He sympathizes with Miriam, despises Clara for being disloyal to her husband, and, holds Baxter in utter contempt. According to his ethics, Paul's treatment of Miriam is unforgivable, not only on religious grounds, but for the suffering and misery he inflicts upon her.

In the East, the parent-child relation is the most sacred relation; one for which a parent or child, it is believed, can give up anything under the sun. An Eastern reader feels one with the Wilcoxes in grief on the death of their mother. He would, like Evie Wilcox, feel on the death of a parent that "something unique has fallen out of his life...for a wife may be replaced; a mother never." He would not, like Paul Morel and his sister Annie, conspire to over-drug his mother to hasten her end---in his eyes, plain murder. He does not believe in hastening anyone's end, not even of a God. He would not dream of telling his mother as Paul does, "Mother, if I had to die, I'd die. I would will to die." If he did, the people would consider him ungrateful and unnatural. In his case, if his mother were ill and expressed a wish to die he would be angry with her and say, "May you live long mother. You are a blessing even in your sickness."

In Pakistan, as a rule, marriages are arranged by the parents. It is their right, nay duty, to choose a spouse for their children; even when there is a marriage of love, a parent's approval and consent is mandatory. Thus, Mrs. Morel's natural concern over what kind of a woman would best suit her son is a natural and normal behaviour for us (the people of Pakistan). We believe that a mother knows her children's temperament and habits and can best judge what type of a woman would make her son happy or what kind of man would best suit her daughter. After all, Mrs. Morel's fears regarding Miriam are correct. She is not the sort of woman who can make Paul happy.

Another way to understand the social pattern and values of the East regarding women is to study the attitudes of the writers and the positions they take in their narratives. In Urdu literature, most of the writers adhere to the traditional image of the Eastern woman. Even contemporary drama, fiction and poetry, with rare exceptions, present the traditional woman; in love or faced with domestic, social or economic problems she seems to have changed but little since the Masnavi-e-Gulzar-e-Nameen or the Musadda-e-Hali. Sadat Hassan Manto, Pram Chand, and Ismat Chughtai were the earliest revolutionaries to show the disparity between what a woman is believed and asked to be, and what she is and wants to be. This disparity is the theme in Ibsen's A Doll's House and the Pillors of the Community and G.B. Shaw's plays, Man and Superman and Arms and the Man. Shaw, with his iconoclastic wit and honour, breaks the image of the ideal woman and "high love." Ibsen lifts up the curtain on her quiet life of suffering and grief. Shaw laughs at the romantic idealist woman and her admirer - Raina and Sergius in Arms and the Man; Ibsen lays bare to public view the innermost depths of her soul. He sympathizes alike with the dutiful sacrifising Mrs. Alving and the disillusioned, emancipated, glamourous Hedda Gabler. Ibsen, Ismat Chughtai, Wajida Tabassam and Sadat Hassan Manto believe that it is unfair to expect every woman to live up to ideals which she does not choose herself, and it is highly selfish not to allow her to be herself and to have her sacrifice her personal happiness for the sake of these ideals.

Sadat Hassan Manto and Ismat Chughtai are among the earliest revolutionaries who repudiated, as did all the writers of the progressive movement (Tarraqi Pasand Tehrik) in Urdu Literature, the established social and literary cannons. They wrote on prohibited themes and depicted woman as she had never been depicted before. Sadat Hassan is, however, much too preoccupied with sex, mostly at its ugliest, but the women writers brought into Urdu fiction a genuine and vivid picture of domestic life to which men writers were complete strangers. Segregated as the sexes were and still are, in Pakistan and India, especially in the Muslim community, it was not possible for the male writers to depict realistically either the domestic life or the domestic woman. They could, and did, portray admirably well, a courtesan (Umrao-Jan Ada by Ruswa), describe her beauty in fantastic images; grumble petulantly, as Mirza Ghalib did in his ghazzals, at her coquettish ways and fickleness, or they could paint a saintly woman and describe platonic love for her. The woman of flesh and blood that abides at home, enters the world of Urdu literature with Ismat Chughtai. She deals, as Wajida and Hajira Masrur were to do later, with her fears and hopes, her rivalry with women of her age and the bickering and plotting that characterizes the feminine world. Other stories simply record the experience of a child or teenager as servant of a family, while others describe trivial problems (of teenage girls) which arise out of the segregation of the older and younger women in the same family. Jal tells the story of two sisters (teenagers) who are unable to sew a bra for themselves. They are scolded by their grandmother for being immodest and for displaying their figures in an unbecomming manner. Tradition forbids open discussion of personal problems with their elder sisters and they cannot ask them for help. They are expected to do the right thing on their own but they are not allowed a moment's privacy. The story describes the pains and torture they suffer in illconstructed selfmade undergarments. They envy their elder sisters and wish someone would realize their needs and make them a present of them. Ultimately, they decide to abuse the trust put in them by one of their male cousins and do not pass on his gift to their sister. The parcel contains a beautifully made bra and the story ends with the account of their rapture as one of the two puts it on.

In some stories the central character is a dancing woman or a prostitute. As early as 18, Mizra Ruswa had written on this theme. His famous novel, Umrao-Jan Ada is a biography of a prostitute. The novel is unconventional because the life history of Umrao-Jan is narrated in full detail and the account of the rites and customs of her profession is given in a matter-of-fact way. But Umrao-Jan is an accomplished courtesan, a poetess and an expert singer. She is of that class which entertained princes and nawabs and whose company was recommended to the young aristocrats for acquisition of eloquence and courteous manners. This accomplished courtesan disappeared after the 1858 War of Independence. Her successor has neither her talents nor her tastes. The prostitutes of the stories like Masooma, Naghan, Chandni or Nayyara are women who have joined the profession not by choice, but by force of circumstances. The stories are not meant to give an account of the art as it is practiced, they are intended to expose the society and reveal that beneath the mercenary coquette is a bleeding woman, yearning for a life of peace and honour and as soft and tender a heart as that of a "Pardanishin." [8]These stories are very close to the Scarlet Letter in the treatment of adultery as a theme in fiction.

A surprising and startling aspect, which is a departure from the traditional, is the attitude of these fallen women. They are neither bitter nor revengeful. Nayyara, a poor peasant girl, is seduced to elope with Sunder, the son of a rich landlord. She insists on getting married to him before they leave the village. The wedding ceremony is performed by them in accordance with the custom of their religion but without the priest. Six months later, Sunder has to leave Nayyara to get married to the girl his father has chosen for him. When he tells her that their marriage was a farce, she replies, "But you did not say so then." When he says that their marriage is a farce because it was not solemnized by a priest in the presence of people, she answers, "But you said at that time that the priest or people did not matter." To this he replies, "O, I must have said it just for the sake of saying." "O, that is a good one, " is her only comment. Ismat remarks:

> She neither cried, nor did she lament. She did not argue with him: and as he caressed and comforted her she resolved she would never go back to her village. She remembered another girl of her village who went about with her illegitimate child, ashamed of her conduct and shunned contact with people. Why are the poor so particular about their 'Izat', [9] she could not understand. Of course, she would not go to her village. The past six months were to be preserved in her memory as the best part of her life. At least she had a taste of happiness; there were thousands of women who never got even this little.

And she quietly enters her new life - that of a prostitute.

Equally startling, at times, is the attitude of the writer. Sorry Mummy is a fascinating account of a mother strumpet who runs her business in a highly civilized and fashionable style. Ismat Chughtai, the writer of the story, envys her because she is richer, more attractive, and looks younger than the writer. As she is walking to the bus stop with Mummy, (the mother strumpet), she (the writer) is suddenly overwhelmed by a smothering sense of inferiority. She wants to announce to the people there and then, "Look, I am a pious writer, she is a strumpet. You shall see on the Day of Judgement, she will be thrown into hell and I shall be sent to heaven." But then the flight of imagination is checked abruptly. "What if the distributors in the world hereafter are too like those of this world? I would be no better off. 'Please get aside a little, darling,' she (Mummy) would say and enter heaven in no time."

Another important feature of these women writers is their narrative style. Most of their stories are biographies or monologues. The speaker or narrator is either a child or a teenager who records or describes what she does, in a not very intelligible or fully understandable manner, (that is, the narrator merely describes her actions as she understands them). This narrative method is adopted to serve two purposes: 1) to avoid open description and details when the theme is love or sex by presenting it as it appears to the child or teenager, e.g., Ghainda, Sawairra, and Tuba Tuba, 2) to expose the society and its double standard of morality without moralizing. The narrator simply tells what she saw, how she was affected by it, or what she could not understand - and the job is done. For example, in Ghainda the central characters are two girls in their early teens; Ghainda, daughter of Maiwa Ram, the gardener of the family, and the narrator of the story, daughter of his master. The latter is a witness to what takes place between her brother and Ghainda, who is already a widow. She envys Ghainda, is jealous that her brother never treats her in a similar manner, tries to get similar treatment from Maiwa Ram, and, finding that he does not understand her, uproots his newly planted saplings. Both girls sit together for hours and try to understand "things." Ultimately, Ghainda gives birth to a baby boy. The brother is sent away from the city and never comes to visit the family even on vacations. Ghainda and her friend, the narrator of the story, cannot understand why there is no celebration on the birth of this beautiful child while the birth of an ugly brother of Ghainda was heralded with music and distribution of sweets, or why Ghainda was starved and beaten, or why her mother wishes the child were dead. This innocent talk underlines the injustice of the employees who declare Ghainda guilty, "This is how these women of low cast entice the virtuous young men."

In Urdu literature, sex is never a theme in its own right, but in Layhaf, Ismat Chughtai tells us the story, again through a child, of a woman who is married to a man least interested in women and after a long period of loneliness finds pleasure in her maid servant. Ours is a prudish society and one in which many realities are never acknowledged. "If there is evil and wickedness in the world spare us the knowledge of it." It is very understandable that Ismat or Manto's writings roused indignation of the majority. She was and is accused of pornography of which there is no trace in her writings.

One is acutely conscious of stagnation in Urdu fiction. Its horizon was widened by Sadat Hassan Manto and Ismat Chughtai, and though Wajida Tabassam and Hajira Masrur have developed their short-stories on their pattern, in general, the trend is otherwise. Our writers shun frank expression of personal experience. They are anxious to please their readers and thus they continue to write on old themes, (exceptions are there), and depict our society, which has undergone a rapid change since partition (1947), as if it had changed only in the superficial aspects. Their heroines are educated, even working women, and their homes are furnished in Western style. Some of their women, the misled ones, even wear Western dresses and love Western music, but in the essentials they remain unchanged. The fact is that the change is much deeper than most of us would like to admit. Materialism, selfishness, disregard of parents' authority, religion and morals - once considered the evils of Western society, are quite prominent and common. So far as women and marriage are concerned, the old traditions and values have, as it were, caved in, mainly for economic reasons. The modern educated girl who can frankly tell her teacher that she must be excused from class because she needs to change is very different from the shy subdued sisters of Jal. But, the modern writer either leaves her out, or if she does enter his writing, she is meant to be a bad example. Sometimes, when the theme is new, the setting is out-dated. In a T.V. play, Aaghahee, Surriyal deals with current problems - labour, industrialist relationships, migration of rural populations to the cities and child-parent relationships, but the village and its inhabitants are anything but Pakistani. Therefore, though the characters and the theme are quite representative of contemporary life, the play on the whole fails to make the point, because the setting is obsolete and alien to our people.

NOTES

[1]A female demon. In the story the word is meant for the mother.

[2]Equivalent of "aunt" in Urdu.

[3]Religious ceremony after which a man and woman are bound legally as husband and wife. If they do not wish to marry the alternatives are divorce or Khulla.

[4]Urdu equivalent of "Mistress," or "My Lady."

[5]A saint who has disciples and followers who obey his orders.

[6]One who divorces his wife.

[7]Used for a woman when she is bound to a man as wife in a religious ceremony, "Nikah."

[8]Woman who lives in seclusion and never unveils herself.

[9]Reputation, or status in the society.

COMPARATIVE LITERATURE IN TAMILNADU - A CRITICAL SURVEY

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Tamil, one of the fourteen major languages of India, is spoken by about 50 million people in its southern part and also by considerable numbers in Malaysia, Sri Lanka, Singapore, Burma, and Fiji. The Tamils emerge into history when traces of their trade with northern India and beyond are found in the Vedas and the inscriptions of the Mesopotamian Valley, the earliest historical documents of the world, the former of which are supposed to be at least 3,000 years old.

Tamil, Kannada, Malayalam and Telugu are the major languages of the Dravidian family, which is very different from the Indo-European or Aryan family with regard to vocabulary, phonology, morphology and syntax. There are historians who maintain that the parent Dravidian language was the language spoken in the old continent now lost in the Indian Ocean, from where it spread throughout India. The antiquity of the Dravidian family is underscored by Caldwell,[1] who traces to the Dravidian source, some Sanskrit words which had no prototype in the Indo-European family.

Tamil, with 20 centuries of literature to its credit, has survived the slings and arrows of the outrageous past which came in the form of political subjection of the Tamils to alien rulers bringing with them different cultural traditions and languages. The vast variety of themes, metrical patterns and genres found in Tamil literature bear ample testimony to "the artistic greediness" of the Tamilians. The great works in Tamil have got a wholesome message to the modern world torn by racial, religious, political and ideological conflicts. The central idea of the whole world being a single family runs through Tamil literature and that is its chief claim to glory.

Thanks to the influence of English literature, new literary genres like the tragedy, the essay, the comic opera, the one-act play, the novel, biography and diary made their appearance in Tamil and the old forms such as the lyric and literary criticism got revived. Most of the creative writers of the twentieth century, both poets and novelists, steeped in English literature, were inspired by the Romantics -- Wordsworth, Coleridge, Keats, Byron and Shelley, and the Victorians-- Tennyson and Browning and, of course, by Shakespeare and Milton. If the great writers of the past - Thiruvalluvar, Ilango, Thiruttakka Thevar, Kamban, for example - offer scope for comparative parallel studies with their mighty counterparts in the West, the eminent creative artists of the 20th century such as Bharati, Bharati Dhasan, Pudhumai Pitthan, Jayakantan, Akillan and others lend themselves to fruitful influence studies.

Croce once observed that comparative literature is a new name for a time-honoured practice. In Tamilnadu, till the beginning of the 20th century, Sanskrit and Tamil Literatures were taught together under the gurukula system. The gurus, who were perfectly at home in both, must have made at least crude comparative studies of comparable works in Sanskrit and Tamil. Ramayana, Mahabharata, and the works expounding Saivite and Vaishnavite, Buddhist and Jain Philosophies were subjected to that kind of scrutiny. One of the last great products of this splendid system, Pandithamani, Mu. Kadhiresan Chettiar, in one of his illuminating essays, makes a very perceptive study of the letter written by Sakuntala in Kaladasa's Sakuntalam and Madhavi in Ilango's Cilappadikaram. This tradition is to be seen in the Kadhakalakshepams and Upanyasams (long public lectures on the various versions of the two great epics and various puranas and other religious works) which still draw huge crowds eager to listen to the Sanskrit, Tamil and occasionally even the Hindi versions of the same story.

But the honour of introducing comparative literature as an academic discipline in India went to Bengal. Under the inspiring stewardship of Buddhadeva Bose, Jadavpur University, Calcutta got the first journal of comparative literature in India. A very promising start was given in Tamilnadu by Professor T.P. Meenakshisundaranar through numerous articles and speeches on the value and relevance of comparative literature studies and through his guidance of a few doctoral dissertations comparing a Western and Eastern writer. One of his chief disciples, Dr. V. Sachidanandan, heading the Department of English and Comparative Literature in Madurai-Kamaraj University, has earned for himself the triple honour of: 1) writing the first book in our part of the world employing the established techniques of comparative criticism; 2) .thoring the first Ph.D. thesis comparing a Tamil and an American writer and; 3) conducting the first summer institute in comparative literature for the benefit of numerous researchers working on similar projects.

His major contribution, *Whitman and Bharati: A Comparative Study*, owes its birth to a previous genetic study by the same author entitled, *The Impact of Western Thought on Bharati*. The latter seeks to assess the influence of a number of great Western writers on Bharati, the inaugurator and chief exponent of Modern Tamil Poetry, who freed the language from the fetters of a rigid grammar and breathed new life into it. The Western type of education that Bharati had and his stay in Pondicheri, at that time the capital of French India, as a political exile, brought him into contact with democratic ideas and with the writings of Shakespeare, Milton, Keats, Shelley, Byron, Carlyle, Emerson, Whitman, Dante, Mazzini, Montaigne, Hugo and others. The book employs a complex approach using detailed discussions and profuse quotations, which are needed to convince the readers who may not be properly acquainted with the two different literatures involved.

The second chapter of the book entitled, "Bharati and Keats," reveals the close affinity between the two poets in their use of sensuous epithets, the favourite ones of both being "gold," "sweet," "honey," and "cold." If Keats uses epithets appealing more to touch, taste and smell than to sight, the special appeal of Bharati's epithets is to the senses of taste, sight and smell. The Tamil poet's , *Kuyil Pattu*,(The Song of the Cuckoo), seems to have been fashioned after the young Romantic's *Endymion* and *Ode to a Nightingale*. *Kuyil Pattu* and *Endymion* are lyrical narratives of a spiritual quest describing "an inner life of struggle, grief and pain before spiritual realization or fellowship with essence."[2] The Beauty-Truth philosophy of the *Ode on a Grecian Urn* finds Bharati's whole-hearted support in his *Gnana Ratam*, (The Chariot of Knowledge).

Chapter Three is an attempt in establishing how Bharati got some of his ideas from Shelley and made them his own. The English poet's revolutionary idealism, his rebellion against established institutions and his championship of women appealed to the imagination of the Tamil poet who called himself Shelley Dasan (Disciple of Shelley) and founded a Shelleyan Guild at his birthplace. In Bharati's poem on the New Russia, we hear echoes of Shelley's *Ode to Liberty*. His *Pudami Penn* (The New Woman) incorporates the main features of Shelley's revolutionary women. In Shelley's *Emilia* and Bharati's *Panchali*, there is a subtle blending of the ideal and the real. Bharati's picture of what he calls the Kruda Yuga or the new age of hope has much in common with the millennium visualized by Shelley in *Queen Mab* and *Prometheus Unbound*. Bharati's indebtedness to the English poet in primitive myth-making is evident in *Vachana Kavitai*.

Chapter Six is a brief but subtle examination of the impact of Shakespeare on Bharati. Several parallels indicate that Bharati should have been conversant with plays such as *Hamlet*, *Othello*, *Henry V*, *Julius Caesar*, and *Romeo and Juliet*, and the poem, *The Rape of Lucrece*. It is convincingly demonstrated that *Kuyil Pattu* has drawn inspiration from *A Midsummer Night's Dream*, the dream element being common to both, apart from a number of verbal echoes and a few parallel situations.

The fruits of Bharati's constant pouring over a collection of poems by Byron are identified in Chapter Eight. The Tamil poet reminds the reader of the English satirist in his burning ardour for freedom, in his disapproval of hypocritical social conventions and in his treatment of Nature as a stupendous force in whose presence man becomes insignificant and almost impotent. Bharati's poem on Belgium's great struggle against German invasion and the lyric on Mazzini must have been inspired by "Byron's soul-stirring calls to Italy and Greece and Spain." [3] Byron's *Ode to Napoleon Buonaparte* haunts the Tamil poet's poem on the New Russia gloating over the downfall of the czar. *Mazhai* (Rain) and *Puyarkarru* (Storm) show that Bharati, like the English poet, is fascinated by the dark forces of Nature, which are, to both the poets, manifestations of Divinity.

It is surprising to note that Bharati has been influenced less by Wordsworth than by Keats and Shelley. And this is the burden of Chapter Eight. Bharati's *Oliyum Irulum* (Light and Darkness) is strongly reminiscent of *Ode on the Intimations of Immortality*. Although such verbal resemblances are not many, the ideas of the two poets on the nature of poetic diction are almost identical, both being in favour of "the very language of men."

In Chapter Nine, the author substantiates his statement that Tennyson's In Memoriam might have been at the back of Bharati's mind when he composed his elegy on the death of the noted musician, Subbarama Dikshitar. Anbu Ceidal (Love) recalls to us The Lotus-Eaters in its Epicurean conception of life, although the last line of the Tamil poem preaches the religion of love. The remaining six chapters examine Bharati's general indebtedness to several Western sources, both French and English. The influence of Rousseau is faintly discernible in Pappa Pattu (Song for the Child). Bharati's essays on social, political, cultural and religious topics remind us of the Spectator and Tatler essays on Addison and Steele. His short story Pei Kottam (The Abode of Ghosts) has a striking resemblance to Hawthorne's Young Goodman Brown. There are distinct echoes of Paradise Lost in the short poetic drama Viduthalai (Freedom). In the final chapter the author argues that Bharati, by being receptive to the current of ideas flowing from the West and by making proper use of it, broke the traditional insularity of the Tamil genius. A revaluation of Bharati's poetry stressing his humanism, internationalism and his striving for a new world-order and a new human brotherhood transcending class and national barriers is called for. The world should know the glory of his works, which proclaming "the oneness of mankind, are the sacred confluence of the two streams of world culture, the intellectualism of the West and the spiritualism of the East."[4]

The book, though one of the earliest attempts of the author, exhibits a disciplined approach to the subject. A close student of the greatest authorities on comparative literature, he carefully avoids the common pitfalls which endanger those who have not been exposed to the rigorous techniques of the discipline: 1) hunting for one-to-one correspondence; 2) overemphasizing the similarities and ignoring the dissimilarities, and 3) being blind to the points of departure, and 4) extolling a writer because he has racial, religious or linguistic affinity with the critic.

It is his book, Whitman and Bharati: A Comparative Study, which has opened a new chapter in Indo-American literary relations. It is a thoroughly prepared thesis by a finished scholar-critic. In the first chapter, Whitman and Bharati are compared as Vedantists. Bharati was a Vedantist by conviction and Whitman by intuition, both subscribing to the cardinal doctrine of Vedanta regarding the oneness or the essential unity of all things which are filled with the same Divine Spirit. As a theistic Vedantist, Whitman believes in the immanence of God and sees in everything in the world His presence. Both of them celebrate with great gusto and joy the beauty and charm of the visible world. Bharati's Vedantism has an admixture of Sakti cult or the worship of the Mother Goddess. It is to be noted that "The two poets separated by race, creed, time and space could transcend them all to speak with one voice and bring back to the capricious human memory that humanity is basically one and indivisible and that we are all children of the same father."[5]

Their mysticism is essentially Vedantic and, therefore, mysticism in the poetry of Whitman and Bharati becomes the subject of the author's close scrutiny in the second chapter. Vedantic mysticism is the realization of the individual soul's identity with Brahman or the Supreme Soul which is at once transcendent and immanent, and the identity may be achieved by means of intuitive sight gained through a study of the scripture instructions of a guru, practice of ethical and spiritual disciplines, individual meditation or direct intuitive experience. Whitman must have had a mystical vision and Leaves of Grass is a mystical saga of the self with all phenomenal existence and often an attempt to go beyond it. Bharati's mysticism is rooted in both knowledge and practice inasmuch as he is a devoted student of the Vedas, the Upanishads, the Gita and the devotional songs of the Saivite and Vaishnavite saints of Tamilnadu. The mystic progress of Whitman may be traced from "Song of Myself," the most Vedantic of his poems to "Passage to India," witnessing to an unfulfilled yearning towards the Transcendent, with poems like "Out of the Cradle Endlessly Rocking" marking significant stages in the mystic's path towards the infinite. That Whitman must have had the bitter experience of the mystic known as the Dark Night of the Soul or "Mystic death," or "Mystic pain," is evident in such dark poems as "The Sleepers," "As I Ebb'd with the Ocean," and "Out of the Cradle Endlessly Rocking."

Bharati's mystic journey proceeds from Karma yoga, which is self-purification, to Bhakti yoga, realization of God as the indwelling spirit of love in all beings and from Bhakti-yoga to Jnana yoga. His Tamil translation of the "Samadi Padam" of the Yoga Sutra and his introduction to the Gita show that he considers Karma yoga as a preliminary step in the mystic way. His outpourings as a Bhakta or a devotee of God are found in "Kannan Pattu" (Songs of Kannan), a series of 23 lyrics in which he glorifies the male and female principles of godhead. The gradual progression from devotion to Jnana or absolute knowledge may be traced in the movement from "Kuyil Pattu" (The Song of the Nightingale) to "Jnana Patalkal" (Songs of Knowledge).

Unlike Bharati, Whitman might have failed to reach the highest spiritual goal of the Vedantic mystic to see the immanence and transcendence of the divine principle working together. But his achievement is nonetheless impressive inasmuch as he did not have some of the advantages which Bharati had as a result of his inheriting an age-old tradition that emphasized the value of the practice of mystical life. Whereas Whitman rejecting the religion of his forefathers founded a democracy of the spirit based on the principles of equalitarianism and divinity of all beings, Bharati accepted all religions as different revelations of the same truth.

Whitman's concept of spiritual democracy is compared with Bharati's in the third chapter. The American poet's idea of a spiritual democracy is detailed in "Song of Myself." Bharati, to explain his concept, goes back to Krita Yuga, the first of the four Yugas of the World, during which "No creature should injure another and every creature should treat other creatures as manifestations of the Divine." [6] The four cardinal principles of Whitman's spiritual democracy and Bharati's Krita Yuga are: 1) the infinitude of all objects; 2) the law of equality; 3) uninhibited love serving as a binding force, and 4) absence of evil. Although ahimza, or non-violence, finds a prominent place in Bharati's Krita Yuga, it is not much stressed in "Song of Myself." With their mystical propensities, the two poets "penetrate the surface appearance of things and discover a spiritual unity behind the chaos of life - unity that is based on the fundamental equality and infinite nature of all creatures." [7]

In the fourth chapter, the author points out that their political democracy is rooted in their spiritual democracy, both of them affirming that the Kingdom of God is round about man as well as within him. If Whitman's is a liberal democracy, Bharati's is a social democracy. Individual liberty and constitutional government are the fundamental tenets of a liberal democracy and there is a vigorous plea for both in "Democratic Vistas." Bharati's social democracy is not dictatorship of the proletariat but is aimed at the realization of the democratic principles of liberty, equality, and fraternity without damaging the sacred rights of the individual. Although he was strongly in favour of the total abolition of poverty and the caste system, communism was anathema to him.

In the poems of Whitman and Bharati, the democratic principles of liberty, equality and fraternity have a mystical aura about them. Both of them have an exalted conception of work and great reverence for women. Though Whitman was supremely conscious of the political, social, and economic rights of women, he felt that the home was the proper place for them since they were essentially mothers expected to provide healthy and clean citizens. But to Bharati, every woman is more than a mother, nay, a living incarnation of Parasakti. If Whitman rejecting institutional religion prophesized that the priest would be replaced by the ideal poet, Bharati worked hard through his writings to strip Hinduism of all the superstitious trappings it had acquired over the centuries. Their concepts of political democracy, therefore, "do not owe their existence to any political dogma but to the invisible umbilical link with the spiritual democracy of their creators." [8]

How these two shift their interests from the narrow sphere of national politics to internationalism is the theme of the fifth chapter. This change of emphasis may also be traced to their Vedantic view of life which transcends all barriers of caste, creed and community. Though their love for their countrymen is firm and beyond reproach, they speak with fervour of the solidarity of the common humanity. Though Whitman's love for his country assumes aggressive proportions in his early poems, it finally flowers into "a sort of political nationalism." Bharati's patriotism is a kind of Shaktism, that is, worship of his country as Sakti or the mother Goddess. Whitman's long catalogues describing the activities of the citizens of the States testify to his love for and faith in the union. The unity of India amidst its diversity is a constantly recurring theme in Bharati's patriotic songs. If Whitman pleaded for a literature distinctively American, Bharati became the chief architect of the Pan-Indian Literary Movement in Tamilnadu. The Tamil poet denounces the Western-oriented education and the desire for a distinct nationality underlies both Whitman's championship of American literature and Bharati's plea for national education. Bharati's stay in the French territory Pondicheri and the mystic influence of Sri Aurobindo and Kullachami must have broadened his intellectual and spiritual horizon and led him from a narrow nationalism to a broad internationalism. Whitman became an international poet after the Civil War, as a result of a gradual purification of nationalism. Though the transition from nationalism to internationalism comes more naturally to the Indian than to the American poet, since India itself with its racial, religious and linguistic differences is a minature world, Whitman's internationalism is all the more impressive because he has been able to overcome the natural handicaps of the citizen ofa young democracy guarding its rights against any kind of cultural and political invasion.

The final chapter discusses some common images in the poetry of Whitman and Bharati. The mother image as employed by Whitman shows a pleasing variety appearing in different guises: mythical, racial and national. Bharati's use of the mother image is more mystical that Whitman's owing to his belief in Tantric religion - worship of the Mother Goddess. The sea image is not so prominent in Bharati as in Whitman. Both use a variety of birds either as symbols or as mere objects.

Apart from the prize discovery of Whitman's direct influence on some of the writings of Bharati, the thesis establishes beyond the shadow of a doubt the close spiritual and psychological affinity between the two poets. "Vedantic mysticism throws a bridge of understanding between the two poets." (179) Their concepts of democracy and their internationalism have been founded on the mystical doctrine that all men are equal because they are divine. Last but not least, the Bard of Manhattan as the innovator of a bold language experiment has inspired Bharati to introduce free verse into his literature defying the attacks by the powerful pandits and scholars who swore by ancient rules of metre and rhyme.

Dr. V. Sachithanandan's paper entitled, "Dr. M. Varadarajan and Somerset Maugham as Novelists: a Sample Study," is a comparative congeneric study of aesthetic parallels between Somerset Maugham's Mrs. Craddock and Dr. M. Varadarajan's Malarvili with special reference to the common episode of a married woman's passion for a boy. Husband, wife, boy-lover and choric commentator are the character types common to both the novels. The locale of Mrs. Craddock is a corner of England between the years 1890 and 1900 and that of Malarvili is the city of Madras on the eve of India's independence. But the English landed gentry and the middle class Tamil people from whom the characters of the two novels are drawn are both conservative. If Maugham adopts the omniscient author's third-person narrative mode, Dr. M. Varadarajan handles the first person narrative technique with increasing sophistication. If Maugham handles his theme with frankness and wit, the Tamil novelist resorts to indirect and cautious reporting of the affair between the married woman and her boy-lover. The two married men are as different from each other "as a country bumpkin from a cultured gentleman." [9] Of the two young lovers, the English one is a philanderer, the one in the Tamil novel is a bloodless character whose deeds are reported. The images and symbols used also vary in accordance with the two different milieu.

The brief but dense paper, though confining itself to a limited area of critical investigation, yields much aesthetic information on the nature of the two novels.

Dr. V. Sachitanandan undertakes a thematic comparison of another novel by Dr. M. Varadarajan, Mankutisai, (The Hut of Mud), and one of the most remarkable scientific romances in English, H.G. Wells' The Invisible Man, using Ulrich Weisstein's theoretical formulation of the distinction between theme and motif which are content categories as distinguished from form and meaning. The aim of the paper is to show that the two novels in their handling of the theme of invisibility are complementary to each other inasmuch as Wells' materialistic view of invisibility is compensated by Dr. M. Varadarajan's moral and spiritual perception of the theme.

The hero of The Invisible Man discovers the secret of invisibility, establishes a reign of terror over society and finally becomes a victim of his achievement. On the other hand, the protagonist of Mankutisai, endowed with a Ghandhian zeal for moral reforms, willingly submits himself to an experiment on physical invisibility which he uses to purge his own town of its evil forces. With an omniscient narrator, the story of The Invisible Man moves with breathtaking suspense; with the first person narrative with a limited point of view, the plot of Mankutisai moves rather slowly, since long debates on social and moral issues make their frequent appearances.

The motif that is common to the two novels is an individual's confrontation with his society, but its treatment varies since Wells was a scientific materialist who renounced the Christian faith, whereas Varadarajan was interested in giving a strong ethical flavour to his novels recommending the creation of a socialistic and classless society. Selfish, cynical, ambitious, and unscrupulous, Wells' hero is not ready to share his secret with mankind which he tries to suppress. But Varadarajan's hero uses it as an instrument of reform, making a futile attempt at changing the moral ethos of a small-town society. The inclusion of certain devotional songs by the three great Tamil mystics, Manickavachakar Thayumanavar and Ramalingar, stressing the spiritual side of invisibility add a new dimension to the theme. While the English novel has no message, the Tamil novel brings home to us the truth that the human body is not a chemical substance fit for experimentation but is the temple of God to be approached with all humility. Varadarajan's novel thus presents a point of view complementary to the Wellsian picture of the disastrous consequences of the incredible achievement of a scientist who has scant respect for social and moral norms.

Making a brilliant use of the techniques of thematology, the paper achieves quite a few illuminating insights into the two novels discussed.

Dr. S. Ramakrishnan's The Epic Muse: The Ramayana and Paradise Lost is a comparative parallel study of two writers who were not known to each other and whose milieu had no contact with each other. Encouraged by similar works of the American comparatists, the author brings together a Tamil poet who lived in the 19th century and an English poet who lived in the 17th century, in the hope of gaining new insights and revelations.

The first chapter relates the two poets to the traditions that nurtured them. If Milton was "the last of the Elizabethans," coming at the end of a period of incredibly immense artistic activity, Kamban was the harbinger of a mighty creative upsurge in Tamilnadu. Both of them are erudite scholars showing a rare blend of nationalism and internationalism.

The second chapter entitled "The Epic Tradition," points out that Kamban must have learned much from the total design of Valmiki's Ramayana and the architectonics of Ilango's Cilappatikaram (The Story of the Anklet), whereas Milton could have drawn upon The Iliad, The Odyssey, The Divine

Comedy and the great Elizabethan tragedies.

Chapter Three is a brief analysis of Kamban's and Milton's prologues, which are very different. Even though Kamban's epic deals with the glorious deeds of Rama, who is supposed to be an incarnation of Lord Vishnu, his prayer is addressed to God and not to Siva or Vishnu. Milton invokes the Holy Spirit and implores her to illumine what is dark in him and to raise and support what is low.

In the first part of Chapter Four, comparing Valmiki's picture of Kosala with that of Kamban, the author claims that if the Sanskrit poet speaks of a kind of welfare state, the Tamil poet describes a communist Utopia, a society which has no exploitation of man by man. In the second part, Rama and Sita at Pancavati are compared with the prelapsarian Adam and Eve in the Garden of Eden. One striking parallel being that Eve before she is seduced by Satan and Sita before she is deceived by Maricha, are both described as flowers gathering flowers, not at all aware of what is in store for them in the near future.

Chapter Five mentions the differences between Kamban's and Valmiki's treatments of the stories of Jataka, Bali and Ahalya. The Tamil poet makes these episodes thematically relevant and the presentation is much more dramatic than in the original. Even in his narration of the fall of Kaikeyi, he can improve upon the original discarding some of Valmiki's scenes, which are irrelevant to his purpose inasmuch as in Kamban's epic, Dasaratha, his queens and his sons are incapable of hostility, hatred, deceit and spite. When compared with Kaikeyi, the Father in Paradise Lost cuts a sorry figure because His severity seems to be the assertion of relentless justice, whereas Kaikeyi's cruelty is only the instrument of Divine compassion, which finally brings about the destruction of the Asuras and the happiness of the Rishis and the Devas. Towards the end of the chapter, Dasaratha, as tragic hero, is found to be very different from Samson in Milton's Samson Agonistes.

Chapter Six is largely a comparative study of Ravana and Satan, the two epic antagonists, with two brief sections on the epic voice and the Miltonic simile. While Milton denounces Satan for his evil and makes him at times repulsive and disgusting, Kamban very often regrets that Ravana is determined to ruin himself. In the incidental comparison between the debate at the Pandemonium and the debate in he Asura council, the author feels that the English poet has an edge over the other and that his portrait gallery is much more impressive than the Tamil poet's because the former has chosen to portray only five devils in the concerned scene.

Chapter Seven opens with a defense of the Viradha episode in Ramayana, which is an organic part of the epic. This is followed by a comparison between the Tamil and Sanskrit versions of Surpanakha's encounter with Rama and Lakshmana. The section on the abduction of Sita is again a comparative study of Valmiki's and Kamban's presentation of the scene and here the author pays glowing tributes to the Tamil poet, whose "alchemy transforms what is rather crude and undramatic in the Sanskrit epic into one of the most effective temptation scenes in literature."[10] The author then claims that in the presentation of the crises of the two epics, there is a structural similarity, which highlights the thematic contrast. In Kamban's story, Surpanakha's attempt to tempt Rama and to abduct Sita leading to her bodily mutilation, marks the first stage. Maricha's fradulent appearance in the shape of a golden deer to separate Rama from his wife thereby enabling Ravana to tempt Sita marks the second stage. In Milton's story, the fall of Eve and the fall of Adam are the two stages. But the author hastens to add that there is a gulf of difference between Sita and Eve as well as between Rama and Adam.

In the beginning of Chapter Eight, the author brings out the structural relevance of the four post-crisis incidents: 1) the heroic fight of Jatayu, the vulture-king with Ravana; 2) Lakshmana's encounter with Ajomukti 3) Kabandha's transformation by the grace of Rama, and, 4) Sabari's salvation. There is a comparative study of Kamban's and Valmiki's accounts of the murder of Vali. This chapter has nothing to do with Paradise Lost and this becomes glaringly evident when the author attempts a comparison of Ravana's second temptation of Sita at the grove of Asoka trees with Comus' temptation of the Lady in Milton's "Comus." The final sections of the chapter continue the narration of the story of Ramayana until the death of Indrajit.

In the final chapter entitled, "The Denouements of the Two Epics," the author points out that Ravana's heroic fight and his glorious death at the hands of Rama are in marked contrast to Satan's progressive degeneration. The denouement takes place in two stages in both the epics. In Ramayana it consists of Sita's fire-ordeal and Dasaratha's arrival from Heaven leading to Kaikeyi's redemption; in Paradise Lost, Heaven's punishment of the guilty pair and Eve's repentance eventuating in the Son's pleading with the father are the two stages. At the end of Paradise Lost we see Adam and Eve leaving Paradise in sorrow, whereas Ramayana ends with the coronation of Rama.

The author is more at home in his appreciation of Kamban than in his defense of Milton. In a book consisting of 169 pages, 106 pages are devoted exclusively to Kamban, the remaining pages being shared by both Milton and Kamban. The latest valuable critical findings on Milton's

God, his language and style, and his similes, published long before the author's book, are not incorporated. The charges of Pound, Eliot, and Leavis against Milton, the able defense of Milton's God by John Carey and Alastair Fowler, and James Whaler's remarkable insights into the functioning of the Miltonic simile are completley ignored, though some of these names are mentioned in the bibliography. The author, avoiding a rigorous employment of the techniques of comparative literature, succumbs to the temptation of repeating the well-known appreciations of Kamban's poetry aired in public discourses heard all over Tamilnadu.

Apart from these published works, there are two unpublished theses on comparative literature subjects: one on Robert Frost and Bharati and another on the tragic visions of Shakespeare's drama and Ilango's Cilappatikaram. It is heartening to note that as many as twenty Ph. D. aspirants are now bent upon comparing Western authors with Tamil writers, most of them having already been exposed to the techniques of comparative literature as a literary discipline.[11]

NOTES

[1]Bishop Caldwell in his Comparative Grammar of the Dravidian Languages (1856) compares the Dravidian Languages with one another and determines their affinities with other language groups of the world.

[2]V. Sachithanadandan, The Impact of Western Thought on Bharati, Annamalai University Press, Annamalainagar, p. 18.

[3]Ibid., p. 110.

[4]Ibid., p. 173.

[5]V. Sachithanandan, Whitman and Bharati: A Comparative Study, The Macmillan Company of India Ltd., Madras, 1978, p. 25.

[6]Ibid., p. 79.

[7]Ibid., p. 96.

[8]Ibid., p. 123.

[9]V. Sachidanandan, "Dr. M. Varadarajan and Somerset Maugham as Novelists: A Sample Study" in Dr. Mu. Va., International Institute of Tamil Studies, Madras, 1975, p. 24.

[10]S. Rama Krishanan, The Epic Muse: The "Ramayana" and Paradise Lost," People's Publishing House, New Delhi, p. 119.

[11]The unpublished dissertations on Robert Frost and Bharati, by Dr. N. Subramanian, Shakespeare and Ilango by Dr. N.Chellappan and the works in progress on John Updike and Jayakantan, D.H. Lawrence and Jayakantan, Byron and Bharatidasan, Hopkins and Ramalingar, Bacon and Valluvar, Hopkins and Thayumanavar, Bharati and St. Antoine de Exupery are worth mentioning.

JAPANESE ENGLISH:
ITS SEQUENCE OF PARAGRAPHS

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I. INTRODUCTION

A. Purpose and scope

Japanese have attempted to learn British and American English as their two main models. But the English language we finally acquire to manipulate reflects our own way of looking at things, our feelings, and our manner of thinking. We can never get rid of our native accent. Some expressions in English have simply no counterparts in Japanese and vice versa. We can learn them only cognitively but not intuitively.

> Instructors have written, on foreign-student papers, such comments as: "The material is all here, but it seems somehow out of focus," or "Lacks organization," or "Lacks cohesion." And these comments are essentially accurate. The foreign-student paper is out of focus because the foreign student is employing a rhetoric and a sequence of thought which violate the expectations of the native reader.[1]

The present paper intends to clarify one specific feature of our English and notify how deeply it is related to Japanese culture in a broad sense. This paper does not report a description of the deviation from the native and standard English but it will rather declare a positive independence for which we demand tolerance from the natives.

The interference, not only linguistically but also culturally and even ethnically, can be found in Japanese English (hereafter JE). When it is noticed even in the English of the Japanese descendants in the United States, the feature manifests our hypothesis to be true.

Interference of the mother tongue to the target language, Japanese to English in this case, is most persistently retained in intonation, especially in pitch of the phonological level, in hybridization at the lexical level, in location of adverbs at the syntactical level, and in transitional devices of paragraphs at the discoursal level. The three except the last are practical features that have been treated by many researchers. They analyzed those features pedagogically and clinically. The last feature, referring to the relationship between the paragraphs or the general flow of them, concerns certain units of utterance. We may call this discourse-centered rather than sentence-centered analysis.[2] The general flow may be called the sequence of the vertical image.[3]

> Logic (in the popular, rather than the logician's sense of the word) which is the basis of rhetoric, is evolved out of a culture; it is not universal. Rhetoric, then, is not universal either, but varies from culture to culture and even from time to time within a given culture.[4]

Our thought always moves synthetically forward or backward. Recent development of discourse analysis suggests something "beyond-grammar" in the stratification description in linguistics.[5] Larson says, "The research on paragraphs are more concentrated on the relationships among sentences than those among paragraphs."[6] But he does not mention anything about how to open the opening sentence of the paragraph. Rhetoric of the paragraphs is still a subject within itself and not how to unite them yet.

B. The definition of paragraph in English and Japanese

... each language and each culture has a paragraph order unique to itself, and that part of the learning of a particular language is the mastering of its logical system.[7]

According to the traditional rhetoric of the English language we find more or less similar definitions on the concept of a paragraph. A paragraph consists of a group of sentences which develop a single idea and normally contains a topic sentence. The sentences which are required coherent and unified are to be developed logically, structurally and semantically.

The paragraph is literally a unit of logic and thought, because the key (topic) sentences generally open a paragraph and logically tie one paragraph to another. In English the flow of thinking runs from one core to another and conveys a logical sequence. That is why we can make up a perfect outline when we extract topic sentences out of paragraphs and organize them into an order.

In Japanese, on the other hand, paragraphs scarcely have a single central idea but parts of ideas are spread over the paragraph. We cannot spot out one stepping-stone-type core in the paragraph nor link them into a string of logical sequence. All we can do is to leave ourselves in the stream of discourse and follow sensitively and intuitively the delicate and significant trend of thinking through the whole discourse. Kaplan suggests some interesting graphic patterns of paragraph development in various ethnic groups. Although we never can put them into clear-cut categories we may present the Japanese type in added design.[8]

C. The structure of JE paragraphs

It seems that JE shows its peculiar feature in the usage of the transitional words and phrases, that is to say, JE has its own conventional transitional words and phrases which unite paragraphs into an organized sequence but they are directly and literally translated from Japanese traditional and merely formal expressions. Japanese, actually, like many other languages is very much formulaic. It has a lot of conventional devices in it. "Generally, the more traditional-oriented a society, the richer its repertoire of situational formulas is likely to be."[9] Since those transitional words and phrases are always at the beginning of paragraphs we call them paragraph openers (hereafter PO). Here exists a marked difference between Japanese and English in terms of paragraph structure.

Since PO is a product of direct interference from our mother tongue, it looks like tying paragraphs together but sometimes it may disperse the subject idea, reduce intensity, lose persuasiveness, twist the current of the discourse unnecessarily, and even lead the reader in the logically opposite direction of the writer's intent. But we can also find how much PO satisfies the writer's otherwise incompleteness to bridge two paragraphs and helps the discourse to flow smoothly when we analyze the texts in the next section.

In summary, we attempt to assert that while a topic sentence functions as a logic-pivot in English, a PO functions to direct us to a certain way of discourse in JE.

II. ANALYSIS

A. System of analysis

We analyzed four different types of discourse composed by Japanese students under the light of general flowing thoughts. For the purpose of this paper some five-hundred Japanese students have been assigned to write four types of creative compositions. The papers are written by: 1) four-year university students majoring in liberal arts (co-ed), 2) four-year university students majoring in technological science (male in majority), and 3) two-year junior college girl students majoring in English. It may sound to be an exaggeration, but they have never been oriented in how to organize several sentences into a paragraph around a central idea.

PO in JE is of two kinds of forms:

1) <u>How</u>, <u>Soon</u>, <u>Later</u>, <u>Sometimes</u>, and the like are almost meaninglessly added at the beginning of the paragraph with a comma. They give us an impression as if they are independent conjunctions. They function as a sort of breath-taking also.

2) But, since then, Two day later, at last, Now, next morning, And, one day, And besides, and the like, combinations of conjunction + adverbial phrase, appear at the beginning of the paragraph. Particularly the first element of the combination is of no significance.

B. Analysed texts

1. Process description

How to Fold a Kimono

Nowadays we have a lot of chance to wear kimono, so we'd better know how to fold it up. At first, before folding it, we have to clean up the place where we are going to spread it.

Then kimono can be spread on the place. Next, it is straightened up, and folded along the seams of one side. Next, the other front part is doubled equally to the side, and then the collar part is to be put open; at this time the part above the collar becomes triangular. Next, the sleeves must be put together exactly, then put over the body part. Finally, the body part is folded into two.

In general kinomo is folded in this process, and it is easy and very useful for us to know how to do it.

If we disregard for the moment the grammatical errors, the typical Japanese grammar and the misconception of the development in the student's composition, the least effort is required to point out the sequence transitional devices and form them into a schematic or stereotype pattern: Statement,... First,... Second,... (Then),... Next,... Finally,... restatement. And or Now are sometimes used instead of Finally. Especially And in the restatement paragraph of the cake making process example, "...And delicious cake is fixed," definitely shows looseness.

2. Expository paper

Charles Chaplin: His Social Criticism

Oh, what a pity! On the early morning of Christmas Day, Charles Chaplin, the king of comedy, died at the age of eighty-eight.

Today it is natural the movies have been developed into colour pictures, wide screen, and stereophonic sound. Why are we charmed by his silent black and white pictures?

For example, in his movie Modern Times laborers who are forced to do simplest works in an automation factory, are watched by televisions. In every scene, Chaplin sharply prosecutes that machine controls man in the near future. There is a plenty of pathos in the comedy.

By the way, he said that he was not a statesman but a leader of peace movement. He took sides with the public, and teased the dictator through the method of comedy. He has been warning destruction of body and mid by machine civilization. In this meaning he is a humanist.

Therefore we cannot live a comfortable life in the machine civilization. We have to assert that we man control machine and so lead a life worthy of man. May his soul rest in peace!

A general scheme pattern is formulated here as follows: statement,... development,... development,...development,... conclusion. In this type of description there are frequently prepared various adverbial phrases at the beginning of each paragraph. In our country, Today, In the former days, In the New Year events, Besides, On the other hand, Moreover, As a result, are some other examples.

We can clearly notice that natural flow of thought is more regarded in JE than the solid compactness of structure. Statement runs smoothly by the PO 'for example' in the above example. However, when we begin to read a paragraph with "moreover, in recent year' or 'And besides' we think it is too much.

3. Short-short story

The Dead

A few years ago, I studied at midnight.
Suddenly, I heard someone knock the door. But nobody came in and it was not struck again. I wondered who did and opened the door. There was nobody outside.
The next day, I was called up from home.
Then, I was informed that my grandmother died.

A scheme pattern requires a full structure: introduction,... development,... ending. Then in the last line is definitely ambiguous. Look at the following example.

The Chair

One night, there was a noise in the sitting room. I went down and entered the room. In the dark and gloomy room, there was nobody.
But an easy chair was swinging of itself.

We wonder whether PO But of the second paragraph is used in the right way or not. Negative conjunction But is used here as a mere bridge junction PO. This aspect is also referred to in the folktale section. Then in the previous example, meaning 'at that time,' is frequently used as an indicator of a mere bridge.

4. Folktale

Saburo and a Dragon

It is about Saburo -- a boy who saved a village.
Long long ago, a serious drought attacked the village. So the crops were dried and people died.
And then, a boy whose name was Saburo, remembered that a heavy rain would fall if someone thrust his hand into a hole called Kenzuri. And he went toward the hole. And he thrust his hand into the hole. Just at that moment, a crash of thunder rumbled and a dragon jumped out of the hole. And then, a heavy rain began to fall. So a river overflowed and the village was nearly washed away.
At that time, Saburo continued to fight against the dragon. Whenever he hit the dragon, its body became bigger and bigger. Soon, when he hit a crucial part of the dragon violently, suddenly it became quiet and it stopped raining.
So, the village was saved and life came back.
But Saburo disappeared. And in the sky above the village, stars in the shape of a dragon shone brightly thereafter.

We formulate the folktales in the following schematic pattern: introduction,... body,... conclusion. We have a variety of PO for three parts. Once upon a time, In old times, Long long ago in the introduction, One day, Few weeks later, Now, So, Before long, Then, One rainy season at the beginning of the body, and At last, Since then, Therefore as conclusion PO are among may. After that at the beginning of the conclusion paragraph is intelligible but its usage is certainly ambiguous.

We can summarize that a PO peculiar to JE paragraph functions in three different ways, except original function of tying the two parts together. It means that when PO overtly violates the structural rule of the English language, PO is used as a misused connector, as an unnecessary particle, and as a pause filler of breath taking.

C. Statistic analysis of Japanese English

Here are two books written by two scholars. They are The Challenge of Effective Speaking by Rudolph F. Verderber[10] and Jan Ken Po by Dennis M. Ogawa.[11] The sixty pages of them contain 157 and 155 paragraphs respectively.

Only 14 paragraphs out of 157 have PO in the former book, while 48 in the latter. Those 14 PO's (9%) are Perhaps 2, So 1, Again 1, Of course 1, Occasionally 1, As a rule 1, Actually 1, Taken collectively 1, Now 2, Earlier 1, In summary 1, But 1, in appearing order. We do not include 'In contrast to,' and 'In addition to,' because they are not PO in the strict sense of the word.

The 48 PO's (31%), some of which typically appear in the attached passages, are, in frequency order,[12] But 9, So 4, And 2, For 2, For example 2, In addition 2, In fact 2, Thus 2, Yet 2, Above all 1, Again 1, A little later 1, At any rate 1, By the same token 1, Consequently 1, Finally 1, First 1, Indeed 1, In short 1, In the same vein 1, In this case 1, Moreover 1, Needless to say 1, Now 1, Of course 1, Perhaps 1, Probably 1, The next day 1, Therefore 1, Today 1. Some additional PO's, which are often found in the later pages, are Also, Anyhow, However, On the other hand, and Then.

The author of the lengthily quoted passage is a "Japanese American born in Manzanar Relocation Center in California who has chosen to make Hawaii his home."[13] Both of his parents are the first generation Japanese.

No one can deny our statistical analysis explicitly shows that his English still retains the feature of JE.

III. CONCLUSION

We do not intend to defend or justify some misused PO in JE at all. We also know that transition devices, either words or phrases must never be used as substitutes for organization but we are sure that they give some ideas to understand Japanese character and our way of thinking. A strictly traditional paragraph rule analysis of the English language prohibits us from taking in the flow of the discourse. Being ignorant of structural rules of English paragraph patterns or of its unity and coherence principles, Japanese students often devote themselves in a long circuitousness and reluctantly approach the central core. They know that they do not have to construct logic in the middle of discourse, especially in the latter developmental and ending paragraphs. It is one of the characteristics of cur philosophy. Let's listen to Kaplan's suggestion.

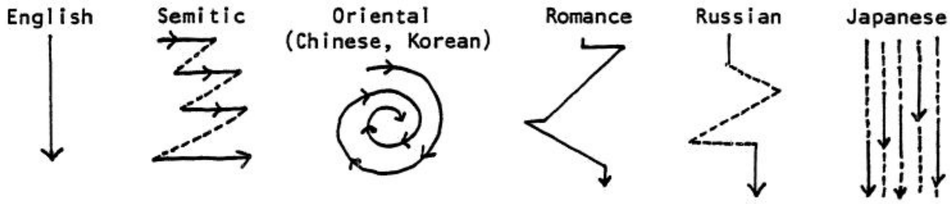
> In the teaching of paragraph structure to foreign students, whether in terms of reading or in terms of composition, the teacher must be himself aware of these differences, and he must make these differences overtly apparent to his students. In short, contrastive rhetoric must be taught in the same sense that contrastive grammar is presently taught. Now not much has been done in the area of contrastive rhetoric. It is first necessary to arrive at accurate discription of existing paragraph orders other than those common to English. Furthermore, it is necessary to understand that these categories are in no sense meant to be mutually exclusive. Patterns may be derived for typical English paragraphs, but paragraphs like those described above as being atypical in English do exist in English.[14]

If we correct Japanese student's PO using habit so that we may accomplish Western rule, we thoroughly supress their motivation to create ideas into composition. It is of no importance whether Western type of paragraph structure can be teachable to adult learners or not. It is of the biggest significance whether Western, or English block-style of logic, and Eastern, or Japanese flowing-style of though, East and West, should be tolerant of each other. This must be the final goal that EWC should attain through International Convention.

NOTES

[1] Kaplan, 1966.
[2] Rogers, 1966.
[3] ibid.
[4] Kaplan, 1966.
[5] Even when not so defined, the sentence has in practice been the upper limit of concern for most grammarians. (Gleason, 1964).
[6] Larson, 1967.
[7] Kaplan, 1966.

8 cf. Kaplan, 1966.



9 Applegate, 1975.
10 Wadsworth Publishing Company, Inc., Belmont, California, 1970.
11 Japanese American Research Center, Hawaii, 1973.
12 Ogawa, 1973.
13 From the cover-page of Ogawa, 1978.
14 Kaplan, 1966.

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A COOPERATIVE RESEARCH PROJECT ON THE USE OF ENGLISH AS AN INTERNATIONAL/INTRANATIONAL LANGUAGE IN SOUTHEAST ASIA: AN INVITATION TO PARTICIPATE

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There were two significant events in the academic year 1977-78 which contributed to a most promising development in the training of Teachers of English as a Second Language/Foreign Language (TESL/TEFL): the first was a series of conversations I had by telephone with my colleagues at various universities around the United States concerning the establishment of a Consortium for the Graduate Training of TESL/TEFL teachers, and the second event was an invitation from the East-West Center to work in the Cultural Learning Institute in early 1978. The two events were related because my assignment in the Institute was to an APPLICATIONS GROUP led by Michael Hamnett wherin I was encouraged to develop the original documents which led directly to the formation of AUTEC (The American College and University TESL/TEFL Consortium) which commences in September of 1979.

The purpose of the AUTEC Consortium is to provide American and International Graduate students with Graduate degrees in TESL/TEFL in a unique program which takes advantage of the facilities, faculties, and resources of all member consortium institutions. While American colleges and universities will be Regular voting members, there is a provision for foreign colleges, universities and educational agencies to become Affiliate Members. The advantages to all members, American and foreign, are summarized in a short pamphlet available to anyone who requests it from me, the Executive Secretary of AUTEC, at Wayne State University, Detroit, Michigan.

While I was preparing the original Consortium document at the East-West Center, it was my good fortune to become associated in a minor way with another project being conducted simultaneously. It was entitled, "English as an International Auxiliary Language," and was sponsored by the East-West Center in cooperation with the Minsitries of Education of Asian and Pacific Governments. Mr. Larry Smith was the developer and head of that program.

Over a two month period, I was able to read the background papers which had been prepared, attend some sessions, talk informally with many participants, and explore with Larry Smith the possibility of including features of what eventually became known as, "English as an International/Intranational Language" (EIIL), in the AUTEC Consortium.

The first problem was to determine exactly how AUTEC could be of service to the profession. One way would be to utilize the organizational network of the AUTEC Consortium to facilitate the collection of data for Research Projects which hold promise for future TESL/TEFL teaching. Consideration of English as an International/Intranational Language is one such case. Much more data is needed before its validity as a separate research area can be established. For example, some of the unanswered questions are:

(1) How and in what ways can English be considered an International language?

(2) How well does English function when freed of moorings to American or British culture?

(3) What patterns emerge in the use of English as an Intranational language when it becomes bound to the culture of a nation which uses it as a second or a foreign language?

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Those and other questions are in fact already in the process of being answered through the daily interaction of persons in all countries who look upon English for its utilitarian purposes and not as an academic pursuit. Indeed, the work of Mr. Gregory Trifonovitch of the East-West Center in aspects of Transnational/Transcultural education is related to the use of English as an International/Intranational language.

Through the process of discussion and consultation it was finally determined that there existed a paramount need for substantial documentation if EIIL was to progress as a legitimate subject for academic inquiry. Moreover, the AUTEC Consortium had the facilities and resources to spearhead such an effort for the benefit of the profession. The Consortium sees itself as providing the framework in which researchers from many disciplines might work both independently and cooperatively. AUTEC would take the responsibility for coordination, planning, providing computer analysis, and disseminating the results in the name of individual researchers who helped to collect it.

AUTEC has chosen Southeast Asia for the first phase of its cooperative research project, and the following are illustrative of the project's aims:

(1) To provide documentation on the linguistic features of English as used in any particular Southeast Asian country. Eventually it will be determined whether those features constitute a distinct pattern of difference which is unique to that country.

(2) To provide documentation on the linguistic features of English as used by companion countries internationally. Eventually it will be determined whether those features constitute a distinct pattern of difference unique to that region.

(3) To provide a service to scholars and researchers who can make use of this documentation in their more detailed linguistic investigation.

(4) To provide AUTEC member institutions with concrete data for inclusion into coursework for TESL/TEFL graduate degree programs. This will contribute to the more realistic academic preparation of those students who will teach TESL/TEFL in Southeast Asia.

(5) To provide Universities throughout Southeast Asia with documentation and analysis of the uses of English in their own countries. This should aid them in the development of an improved curriculum for their English teacher training program.

(6) To provide professors and students in Southeast Asia as well as the United States with an opportunity to assist one another cooperatively through a project which is truly Transnational and Transcultural.

At this point it would be well to consider the benefits of such a Cooperative International Research project upon an individual country and university. For purposes of illustration, I will use Hankuk University of Foreign Studies in Seoul, Korea. English is taught as a Foreign Language in Korea, while at the same time that nation has one of the highest rates of economic development in Southeast Asia. As part of that development, a great emphasis has been put upon the study of English for international trade and communication. For the most part, the Korean people take up the study of English for such practical reasons as jobs and personal advancement. English has become an important component in career building and nation building. Of course there are many who study English for its literature and to understand its culture, but even a majority of these will eventually seek positions where their ability to communicate in English is their greatest asset for prospective employers.

It is important for institutions such as Hankuk University to prepare students for the broad spectrum of professions and vocations. One way to accomplish this is to identify and teach the different forms of a foreign language (English in this case) which are prevalent in the country. Students must be trained not to confuse local varieties of English such as Korean/English or Malayan/English with versions of English spoken and understood by persons outside the region such as Europeans or Americans. I am not now discussing a foundation level of English where one is simply trying to be understood at a primitive level. Instead, I am referring to the nuances of language and usage which are used in speaking English at the governmental level, or in important business negotiations where the tone of communication and trust are very important. Misuse of English in those circumstances can be costly to either individuals or nations.

By actively involving students who are studying English as a foreign language in the gathering of English language samples from within their own country, those students will develop a heightened awareness of the levels of English both within and without their own country. The English language will leap out of the classroom as a text book exercise, and become part ot their present and future lives.

I am happy to report that Hankuk University of Foreign Studies has already begun such a project under the leadership of Professor Ide. Professor Ide and his English students invited some American high school students from the Yong San Army base in Seoul to visit the Hankuk University campus. Afterwards, the Korean students wrote compositions in English concerning their impressions of that visit. Those compositions are fascinating from both a linguistic and a cultural point of view. They give evidence concerning what profound impressions such contacts can make in the TEFL classroom. For example, one Korean student wrote:

> It was the nicest time in my Freshman life. In fact, I can speak little English, but I made up my mind to study harder and harder to develop my English power...
> As an oriental, from now on I will be able to understand (the) western style of life... The meeting with Yong San High School students was very nice and valuable.

Still another Korean student wrote:

> When I saw them... they had blue eyes, brown hair, white skin and (a) strange language. I was introduced (to a girl) who was the shortest girl in the American class. She said she liked to get together with Koreans because of her height...Through the conversation, I could see she was young in her spiritual age. She was the adolescent that I used to be. I thought (to myself), all man are alike - East or West.
>
> In respect (to) pronunciation and conversation power, I felt that I was still inexperienced. If I could have chances to meet Americans, I could improve my English...

I wish to thank not only Professor Ide of Hankuk University, but also Clyde Glaser, Principal of the Seoul American High School, for providing copies of the compositions from which I drew the examples.

I have been able to observe at firsthand the excellent forms of standard English being taught throughout the Korean school system. In 1976 I spent six months as a TEFL consultant for the Korean Educational Development Institute in Seoul, Korea, which is directed by Dr. Yung Dug Lee. While there I had many opportunities to visit public schools and universities, and was uniformly impressed with the quality of English being taught. At the same time, there are other sources of English within the Korean environment: for example, GI English introduces colloquialisms which tend to mystify such as "No sweat," meaning, "No problem." Missionary English is relatively correct and polite. However, there is a tendency to find many specific terms related to religious activities: for example, some Koreans may come to regard the phrase, "God bless you," as a standard English departure phrase, along with special meanings for brethern, brother, and sister.

Referring to those two groups of English informants, one student at Hankuk University in Seoul, Korea, wrote the following passage in a composition:

> My impressions about missionaries were that they were always so kind and gentle that I couldn't know whether they really liked me or it was only a disguise - but anyway they were kindness itself. About soldiers, there were some vulgar people as well as learned and rather dignified ones. With them I could speak freely without any reserve. An hour would pass before I knew it...

It is important, therefore, for students of English as a Foreign Language to become aware of the varieties of English within and without their own country. Within Korea those varieties of English would include:

(1) Korean/English

(2) English spoken by native English informants from several countries; managers, traders, soldiers, etc.

(3) English spoken as a Second or Foreign Language by visitors to Korea from the immediate region (Japan and Taiwan) or from the geographical region (Southeast Asia).

(4) English spoken by Koreans as an International Language. It is purposely made free of Korean/English so as to be more communicative both to native English informants from around the world and also fellow Southeast Asians.

While it remains to be documented whether English can truly be called an International/Intranational language, there is no doubt that local countries begin to adapt English to their own culture and circumstances.

There is a sizable number of English words which have migrated successfully into the Korean language and exist there as LOAN words. As such, they have become part of the Korean language and often assume different meanings. For example, the following illustrations are similar to the use of TEX-MEX in the United States (i.e. the incorporation of English words into the native language along with appropriate changes in phonology as happened when Mexicans moved to Texas):

	ENGLISH	KOREAN
LEXICAL:	cunning	-----
DISTRIBUTION:	speaking writing	speaking -----
SEMANTIC:	clever	cheating (bad connotation)
PHONOLOGICAL:	/kə́n-iŋ/	/ka-níŋ-gu/

English sentence: He is cunning. (spoken about a person)

Korean sentence: Kaningu hajimara.(translation: DON'T CHEAT. Spoken by a secondary school teacher to his students before a test.)

LEXICAL:	concise	-----
DISTRIBUTION:	speaking writing	speaking -----
SEMANTIC:	brief	dictionary
PHONOLOGICAL:	/kən-sáɪs/	/kɔ́n-saɪs/

English sentence: It was a concise statement.

Korean sentence: Gui mal ul CONCISE eseo chazu sitsiyeo.
(Translation: Find the word in the dictionary.)

I wish to thank Mr. Ik Kwan Kim of Taegu and Kyungbok University for assistance with these examples. Mr. Kim is currently one of my doctoral candidates in the TESL/TEFL program at Wayne State University.

The major purpose of this presentation is to issue an open invitation to all individuals, universities, and educational agencies in Southeast Asia to join the AUTEC Consortium in carrying out this Cooperative Research Project concerning English as an International/Intranational Language in Southeast Asia. If you personally are not the appropriate one from your institution to join, I ask you to take this invitation back to those persons who could benefit from participating. The following is a detailed procedure on how you or your colleagues can receive more invormation:

(1) Send to me the name and address of any person interested in more information. This is not a commitment to participate, but only a request for more information so that a decision could be made. In fact you may request the information so that it could be passed along to colleagues.

(2) You will receive by return mail a written copy of this paper, written material concerning the AUTEC Consortium, and an additional questionnaire about the type and level of TESL/TEFL education in which you or others are engaged. The packet will also contain a broad overview of the Research Model and Coding System used in the project. With this information you will be able to decide the most appropriate areas for you and your students to participate. If there exists an area of your interest not listed, you

will make that known in your reply.

(3) Upon receiving the packet, you and your students determine whether any part of the data being sought could be made part of your regular class assignments. Those working in institutes and ministries would determine appropriate methods of gathering English language data as part of their routine duties. Using a little imagination often reveals many ways to use the human resources at hand. It is unlikely that individuals could do more than a small portion of the data collection. However, even the smallest amount of help is welcomed and appreciated!

(4) If the professor or educational official wished to join the project, he would reply in the affirmative returning the questionnaire which had been sent. That questionnaire will indicate your interest not only in specific topics, but also in a variety of data gathering techniques. For example, some data will be of a nature that can be marked with an ordinary pencil and put on mark-sense cards for later computer analysis; we supply the cards and model, and even do the computer analysis for you. Other data will be anecdotal in nature with an attempt to portray a situation of English usage. Other types of data include frequency lists, opinionnaires, interviews, realia, etc. There is no limit to the scope of the data collection.

(5) Once the data has been collected, it is forwarded for recording and analysis to the AUTEC Consortium office in Detroit. Once recorded, the data will always carry a citation concerning the person or persons who helped to collect it. If the data is part of a larger set to which others are also making contributions, all persons who contributed will have their names cited in a list form, including the institutions, etc., which they represent. In the meantime, contributors are free to use the data which they have collected in any other way they may choose; books, articles, reports, etc.

(6) In May of each year the data collected during the preceeding year will be published by the AUTEC Consortium. The Executive Secretary of AUTEC will act as Senior Researcher and Editor, and all contributors will be listed as Associate Researchers. All contributors will receive free copies of this yearly publication for their own use. In addition, the contributors will be cited in the text when the particular data which they collected is presented.

(7) The yearly publication will not only contain statistical and quantitative data on the uses of English as an International/Intranational language, but also status reports on the condition of English in individual countries year by year. These will be essays written by contributors, and all of these contributions will be appropriate for inclusion on your publication vita.

In conclusion, through the cooperative efforts of all those involved in the Teaching of English as a Second Language/Foreign Language and the training of TESL/TEFL teachers, we finally have an opportunity to combine our efforts for the benefit of our students, our universities, and our countries. Each of you can respond to this invitation in some way. You can send for more information, you can contribute data, or at the very least, you can pass the invitation along to those who might want to participate. All are needed; All are welcome!

THE CHILD: KEY TO LANGUAGE

Peter Shigehiko Iizuka

The acquisition of a language, be it one's native or a second or foreign language, involves a long, long process; the understanding of which involves a complex study of the physiological as well as the psychological development of the learner. Many opinions and theories have been put forth to explain this process. However, in many cases, these have proven to be inadequate because they are generalizations based on too limited data.

Based on a 12-year study involving more than 2000 students, I have come to the conclusion that the language acquisition phenomena cannot be so easily explained. What can be concluded is that in a foreign language environment such as that of Japan, the acquisition of a second language requires many years of learning -- a continuous process, ideally beginning at birth. In this sense, it does not differ from the attainment of one's native language, a process which takes much time and an adequate environment.

This paper is a preliminary report on experiments conducted over a 12-year period on English language development among very young children. The desire to experiment or to seek answers to the whys and wherefores of English acquisition was prompted by the English education situation in Japan. Despite over a hundred-year history of English teaching in this country, students leaving Japan's formal education system after 6-10 years of English education are almost totally incompetent in using English, be it listening, speaking, reading or writing. It was because of this that I sought to resolve this situation by turning to the young and very young, the pre-adolescent 2 to 12-year old age group.

The results of my study based on teaching this group have led me to the following conclusions: 1) language learning is a long-term process very closely related to intellectual development; 2) the earlier one begins to learn a foreign language, the better; 3) language should be taught and learned and 4) the linguistic environment plays an important role.

<u>Language acquisition and intellectual development</u>.

Noted Swiss psychologist Jean Piaget's extensive research on intellectual development of children concludes that there are definite invariant phases or stages a child passes through from birth to adulthood. At birth, for example, an infant begins life with certain inherent or inherited abilities. The sucking reflex is an example of such abilities. However, even at this early stage the learning process has already begun. Through a learning process termed assimilation and later, accommodation, the infant is able, for example, to differentiate between a nipple and other surrounding areas. Furthermore, Piaget found that an infant's earliest intellectual development moves from an undifferentiated view of the world and itself to one of a greater separation of its environment and itself.

Piaget divides the different stages of intellectual development into the sensorimotor (birth to two years); preoperational (7 to 11 years) and formal operational (11 years and above).

From my teaching and study I have noticed a close correlation between childrens' psychological development and their acquisition of a language. Infants, for example, who attended the classes of their older brothers or sisters as uninvited guests in their mothers' arms were somehow able to adapt to and absorb much of what was happening in class even though physically this fact was unobservable in terms of the infants' verbal or physical responses.

It was only later when the child had acquired the faculty to speak was it possible to verify that language or pre-language learning had actually taken place at a very early age. The child was able to think in a nonverbal way. Thus, it was seen that the younger brother or sister was much more advanced in its language development when he or she began formal language learning at the same age.

It was also observed that children in the sensorimotor and pre-operational phases of intellectual development seem to learn or absorb material that was presented with some physical action either on the part of the child itself or the teacher. This seems in accord with Piaget's findings that at this stage the child perceives or understands only what stimulates him visually or through the sense of touch.

Another interesting observation was that of 3-year olds who were able to understand written material quicker and easier than their 6-year old counterparts. For example, the former group was able to match written names of animals such as a hippopotamus, an alligator and a dinosaur with their corresponding pictures quickly, whereas the latter group had trouble, even though they had already learned the letters of the alphabet. The 6-year old group seemed to have been troubled by their native tongue, Japanese, and needed to translate the words into Japanese prior to being able to comprehend them. This seems to suggest that somehow the younger learner has a greater or perhaps a more open mental capacity to absorb complex data.

The earlier the better.

From the previous section it would seem that the evidence presented supports this writer's contention that the earlier language training is begun, the better the chances of producing efficient users of a language and ultimately, insofar as foreign language learning is concerned, the bilingual.

In an experiment which compared the Japanese to English translation abilities of 12-13 year olds who began language at an early age (3-5 years) with those who had not, it was found that the former were able to get at the nuances and meanings of words and concepts much more readily and accurately. The latter seemed to be bogged down by an attempt to translate each word literally. Interpretation of the results of this experiment seem to indicate that the early learners were able to get at the meaning in an English-English framework (understandable to native-English speakers), whereas the latter group was not able to do so.

Another interesting comparison involving students who had had some and those who had had no early English training was that the former, upon beginning formal English education at the junior high school level, showed no signs of anxiety towards learning a new language, whereas the latter seemed anxious and nervous. Although the results are inconclusive, this might suggest early introduction can have an immunizing effect.

Other experiments and observations seem to confirm the results of researchers. Bloom of the University of Chicago, found that physical maturation, particularly that of the brain, plays an important part in language acquisition vis-a-vis intellectual development. According to his experiments the brain's growth rate, for example, in terms of size and weight, parallels to the degree of mental growth. From his experiments it was seen that from birth to age nine there is a phenomenal brain development which is completed at age seventeen. This would suggest that the optimum period for learning would be from birth to age nine. My experiments confirm this. Younger children are able to learn and absorb data at a phenomenal rate when compared to older children.

In an experiment, for example, 3-year olds were tested against first year university students on their understanding of nursery rhymes. The results showed that the 3-year olds were able to do better or as well as the latter who had at least 5 more years of English education.

Language should be learned and taught.

Language should be learned and taught. That is, there should be a systematic approach to teaching or the providing of an environment for language acquisition to take place. This would apply to either first or second language acquisition.

At the beginning of this paper it was stated that language learning is a long, long process. As in any knowledge oriented pursuit, in language acquisition there is no completion or final mastery. All of us, especially teachers, would readily admit that there are many areas in which we are found lacking both in knowledge and practicum in our native tongue as well as in the foreign language we teach.

If we concede, this point, we should realize that a way of overcoming this lack is to apply such principles as the correlation of intellectual abilities to that of language development in our teaching. This would entail a systematic approach beginning as early as possible. The teaching of infants and the very young, for example, would use the knowledge that at this stage the learner can view the world around himself only in terms of itself and everything is self-centered. This could be manifested in choice of materials, for example, closely connected to the child, e.g., food, father, mother, etc. As stated earlier, movement or action is another factor which facilitates learning at this stage. Therefore, games or mother goose rhymes, for example, which involve movement should and, in fact, do have a high interest factor.

Also, as inferred earlier, reading can be introduced at a very early age, perhaps even to infants whose physical maturation does not permit a verbal or easily recognizable response. The systematic matching of intellectual development or readiness of a learner can be done at all stages subject, of course, to limitations such as environment and social factors.

The linguistic environment is an important factor.

Briefly stated, language acquisition or more precisely, the quality of such acquisition is greatly influenced by the environment in which learning takes place. How much or how little, as well as what kind of learning takes place, depend on both the type of input data as well as the method used.

Thus, for example, in experiments referred to earlier, it was seen that the very young (3-5 year olds) were able to outperform more experienced and older learners (junior high and university). Part of the reason for this is the method used which provided the stimulus for such quality learning to take place. The young 3-5 year olds, for example, were stimulated by surroundings and materials which met their interests. Determining what these interests were has taken me years of research and experimenting.

Conclusion

This paper has attempted to review in a very limited way the preliminary findings obtained from research data collected over a 12-year period of teaching children the English language. This involved primarily the very young ranging from infancy to 7 years of age.

It is the writer's hope that the reader will be stimulated to explore for himself the limitless area of language acquisition and language education. If any conclusion can be drawn from what has been written, it is this: The child holds and provides the key to language; past, present and future.

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APPENDIX A

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Kook Chin Kim	70-74	Political Science	Institute of Foreign Affairs and National Securities, Ministry of Foreign Affairs, Seoul
Kwang Doo Kim	73-76	Economics	Senior Fellow, Korea International Economic Institute, C.P.O. Box 133, Seoul 100
Kyung-Hi Kim	62-64	Political Science	c/o Woo-Tack Kim, Chairman, Department of English, Myongji University, Chung-ku, Seoul
Lee-Tae Kim	63-66	Agricultural Econ.	Assistant Professor, Seoul City University, 8-3 Jongnoung-dong, Dongdaemun-ku, Seoul
Linsu Kim	71-73	Business Admin.	Korea Development Institute, Dongdaemun-ku, Seoul
Mo-Im Kim	65-67	Public Health 81	Professor, College of Nursing, Yonsei University, Seoul

Republic of Korea (cont.)	Grant Year & Program		Address/Position
Sai-Young Kim	70	Asian University Administration	62-22 Samchung Chongro-ku dong, Seoul
Suk-Hyon Kim	75-77	Communication	Korea Herald, 5-1P Shin Young Dong, Chongro-ku, Seoul
Sung Hoon Kim	66-70	Agricultural Econ.	Chung-Ang University, Kwanak-ku, Seoul
Sung Kon Kim	72-74	Food Science	Senior Researcher, Korean Institute of Science and Technology, P.O. Box 131, Dongdaemun-ku, Seoul
Tae-Boo Kim	65-67	Mathematics	Department of Mathematics, Korean Military Academy, Seoul
Tae-Han Kim	77	Advanced Summer Seminar	Dean of Humanities Department, Keimyung University, 2139 Deamyung-dong, Taegu
Woo Tack Kim	62-64	English	Chairman, Department of English, Myongji University, Chung-ku, Seoul
Young-Choon Kim	70-71	EFL Administrators	Director, Seoul Educational Institute, Sajik-dong, Chongno-ku, Seoul
Young-Hee Cho Kim	72-73	Speech Communication	Television Producer, Korean Broadcasting System, 8, Yejang-dong, Chung-ku, Seoul
Young-Jo Kim	64-66	TESL	Hankuk University of Foreign Studies, 270 Remoon-dong, Dongdaemun-ku, Seoul
Young Tai Kim	72	Entrepreneurship	Director, Dae Sung Industrial Co., Ltd., 43-4 Kwanchul-dong, Chongro-ku, Seoul
Ji-Moon Koh	71-72	American Studies	Department of English, Chonnam National University, Kwangju 500
Ja-Young Koo	74-78	Political Science	Assistant Professor, Department of Public Administration, Konkuk University, Seoul 133
Sung Yeal Koo	74-78 78-79	Economics Analysis of Population	Korea Development Institute, 207-41, Cheongryangri-dong, Dongdaemun-ku, Seoul
Hun Kwak	70-72	Economics	Director, Hung-Myung Industrial Co., Suite 1202, 1204 Kyunggi Bldg., 115 Samkak-dong, Choong-ku, Seoul
Byung-Joo Lee	67-69	American Studies	Department of History, Korea Military Academy, Taenung, Seoul
Gun Won Lee	70-72	Philosophy	#101 Yihwa Apt., 9-8 Yihwa-dong, Jongroku, Seoul 110
Hahn-Been Lee	65-66	Public Administration	111-12 Daishin-dong, West Gate Ku, Seoul 120
Hoon Koo Lee	74-77	Psychology	Deputy Director, Korean Institute for Research in Behavioral Sciences, #163 Ankook-dong, Chongro-ku, Seoul

Republic of Korea (cont.)	Grant Year & Program		Address/Position
Jae-Ho Lee	62-64	TESL	Apt. #821, Korean Military Academy, Seoul
Jong Ryool Lee	69-71	Political Science	5-911, Moojigae Apts. Seochodong, Seoul
Jung Bo Lee	73-75	Economics	Blue House, Seoul
Ka-Jong Lee	73-77	Political Science	Promotion & Development Bureau, Ministry of Science and Technology, Unified Government Building, Sejongro, Seoul
Kee-Dong Lee	68-70	TESL	7-41 Sungsoo-dong, 2 ka, Sungdong-ku, Seoul 133
Ke Soon Lee	75-76	Foreign/Second Language Materials	Professor, Department of English, College of Education, Seoul National University, Seoul
Keun-Moo Lee	73-75	Sociology	Associate Professor, Ajou Institute of Technology, Suweon
Kyunghwa Lee	68-69	Asian English Teacher Retraining	Associate Professor, Department of English, Kangwon National University, Choончeon, Kangwon-do, 200
Nan-Young Lee	68-69	Museum Management	National Museum of Korea, Seoul
Sang-Jun Lee	71-72	TESOL	Department of English, Hankuk University of Foreign Studies, Dongdaemun-ku, Seoul
Sang-Ki Lee	64-66	TESL	Department of English, Hankuk University of Foreign Studies, Dongdaemun-ku, Seoul
Seon Lee	73-75	Agricultural Econ.	Korea Development Institute, 207-41 Cheongryangri-dong, Dongdaemun-ku, Seoul
Tae-Ju Lee	66-67	TIP	Department of English, Dankuk University, Yongsan-ku, Seoul
Tong-Hui Lee	63-65	Political Science	Dean of the Academic Board, Korea Military Academy, Taenung, Seoul
Woo-Kyung Lee	64-66	TESL	c/o Ung Suh Park, Korea International Economic Institute, C.P.O. Box 133, Seoul
Young-gul Lee	79	Interaction of Culture	Apt. 114-305, Banpo Apts., Seoul 151
Young-oak Lee	72-77	American Studies	Assistant Professor, Department of English, Sungkyan Kwan University, Myungryun-dong, Chongro-ku, Seoul
Chae Tak Lim	68-70	Electrical Engin.	Department of Electronic Engineering, Hanyang University, San 8-2 Haengdang-dong, Sungdong-ku, Seoul
Byoung Kyun Min	71-75	Economics	Department of Economics, Hankuk University of Foreign Studies, Dongdaemun-ku, Seoul

Republic of Korea (cont.)	Grant Year & Program		Address/Position
Ho-Sung Oh	68-70	Agricultural Econ.	Senior Fellow, Korea Rural Economics Institute, 4-102 Hoigi-dong, Dong-daemun-ku, Seoul
In-Hwan Oh	69-73	Sociology	Department of Journalism, Yonsei University, Sinchon, Seoul
Chang-Rae Park	76 79	Jefferson Fellow Summer Seminar in Population	Dong-A Ilbo, Seoul
Dong Un Park	69-71	Economics	Assistant Professor, Department of Economics, Chonnam National University, Kwangju, 500
Jae-Doo Park	62-63 67-69	TIP TESL	Department of English, Kyunghee University, Dongdaemun-ku, Seoul
Jong Young Park	70-72	Psychology	Korean Air Force Academny, Yong-deungpo-ku, Seoul
Jung Soo Park	72-74	Economics	Shindaebang-dong, Apt. 3-503, Shindaebang-dong, Kwanak-ku, Seoul
Kang Sik Park	68-70 71-73	Agricultural Econ. " "	28-6 Taebong-dong, Taegu
Myung-Seok Park	66-67 74	English Teacher Retraining E-W Intercultural Studies	Director, Institute for Research in Linguistics & Languages, Hankuk University of Foreign Studies, 270 Imun-dong, Dongdaemun-ku, Seoul
Nahm Sheik Park	65-67	Linguistics	English Department, College of Humanities, Seoul National University, Kwanak-ku, Seoul
Nyon-Su Park	73-75	American Studies	The Korea Times, 14 Choonghak-dong, Chongro-ku, Seoul
Ung Suh Park	64-66	Economics	Korea International Economic Institute, C.P.O. Box 133, Seoul
Sang-Woo Rhee	67-69	Political Science	Department of Political Science, Sogang University, Mapo-ku, Seoul
Jae-Ryong Shim	69-71 71-73	Philosophy "	Department of Philosophy, College of Humanities, Seoul National Univeristy, Kwanak-ku, Seoul
Kyu-Say Shim	66-67	English Teacher Retraining	Department of English, Hankuk University of Foreign Studies, Dongdaemun-ku, Seoul
Chong Ok Shin	74 79	Cultural Aspects of Educational Leadership Intercultural Comm.	Department of English, Myongji University, Seoul
Han Poong Shin	67-69 74	Agronomy RATC Feasibility	Department of Statistics, Korea University, Sungbuk-ku, Seoul
Hyun Kyu Shin	61-63	English	Department of Foreign Language Education, Inha Institute of Technology, Inchon
Myungsup Shin	64-66	American Studies	Sangdo 1-dong, #105-15, Kwanak-ku, Seoul

Republic of Korea (cont.)	Grant Year & Program		Address/ Position
Sang Soon Shin	61-63	TESL	Chairman, Department of Foreign Language Education, Chonnam National University, 318 Yongbongdong, Kwangju 500
Jung Shik Son	7-72	Economics	Chairman, Department of Economics, Hanyang University, Sungdong-ku, Seoul 133
Gwan-Sig Song	73-74	ESOL Teacher Trainers	93-17 Nungdong, Sungdong-ku, Seoul 133
Yo-In Song	66-67	LIP	Chairman of English Department, Dongguk University, Seoul
Myong Won Suhr	66-67	Education	President, Choongnam National University, Taejon, 300-01
Yen-Kyun Wang	69-71 71-72	Economics	Kang Nam Ku, Apku Jangdong 216, Hyun DAI 71-904
Byong Sun Whang	77	Advanced Summer Seminar	Seoul Daily Newspaper, Seoul
In-Joung Whang	64-68 76,77	Public Admin. Curriculum Development for Pro.	Korea Rural Economics Institute, 4-102 Hoigi-dong, Dongdaemun-ku, Seoul
Kyu-Bok Whang	66-68 72	Mathematics Adaptive Technology	Air Force Training School, Taejon
In-Seok Yang	66-69	Linguistics	Director, Foreign Language Training Center, Hankuk University of Foreign Studies, Dongdaemun-ku, Seoul 131
Kyung Whan Yoo	73	Jefferson Fellow	Editorial Writer, Chosun Ilbo Daily News, 61-1 ka, Taepyung-ro, Choong-ku, Seoul
Young-June You	68-70	Political Science	Seoul Daegyo Mansion Apt. NA-504, Yonggang-Dong 121-1, Seoul 121
Han-Dong Yu	66-68	Psychology	Captain, Office of Psychology, Naval Academy, Chinhae

APPENDIX B

THURSDAY, AUGUST 2

Hyatt Regency Seoul

8:30 - 10:00 a.m.	REGISTRATION	
10:00 a.m.	OPENING SESSION	

- Dr. Myong-Seok Park, President of the EWC Alumni Association of Korea
- Dr. Wan-Bok Choi, President of Hankuk University of Foreign Studies
- Dr. Everett Kleinjans, President of the East-West Center
- H. E. Dr. Chan-Hyun Pak, Minister of Education
- H. E. Dr. Duck-Woo Nam, Special Assistant to the President for Economic Affairs
- H. E. William H. Gleysteen, Jr., U. S. Ambassador to Korea

Moderator: Jai-Ho Yoo, Alumni Officer

12:00 noon — Reception/Luncheon hosted by Dr. Wan-Bok Choi, President of the Hankuk University of Foreign Studies

2:00 p.m. — COUNTRY REPORTS/INTRODUCTIONS

India/Indonesia/Japan/Malaysia/Philippines/Taiwan/Thailand/United States

Dr. Asad Khan, Chairman of the International Alumni Executive Co-mittee

Annual Report by Jai-Ho Yoo, Alumni Officer

Moderator: Sang-Soon Shin

3:00 p.m. — Coffee Break

3:15 p.m. — UPDATE ON THE EAST-WEST CENTER

Introductions

- Dr. Jerry C. L. Chang, Vice President for Development, East-West Center
- Dr. Lee-Jay Cho, Director of the East-West Population Institute
- Sumi Makey, Dean of Student Affairs & Open Grants
- H. Donald Winkler, Executive Administrator for Public Affairs
- Dr. Frank Vivio, Planning & Evaluation Officer

Moderator: Benji Bennington

6:30 p.m. Reception/Dinner Hosted by H. E. Dr. Chan-Hyun Pak, Minister of Education

Place: Sejong Cultural Center

FRIDAY, AUGUST 3

SYMPOSIUM

Residence Hall
Hankuk University of
Foreign Studies

9:00 a.m. AUDITORIUM

- Dr. Sung-Hi Kim, Dean of the Graduate School, Hankuk University of Foreign Studies

FORUM I - POLITICS

"Political System in India" by R. M. Kasliwal, India

Moderator: Sung-Joe Hahn

"Korea's Development Politics" by Young-June You, Korea

Moderator: Sang-Jin Choi

10:15 a.m. Coffee Break

10:30 a.m. AUDITORIUM

FORUM II - ECONOMICS

"An Overview of Five U. S. Large-Scale Energy Planning Models" by Youngki Hahn, U.S.A.

Moderator: Raghubar Saran Nigam/Seon Lee

"Pattern and Problems of Korean Economic Development" by Kenneth Ungsuh Park, Korea

Moderators: Jin-Yuh Chang/Jungshik Son

12:00 noon Lunch

2:00 p.m. AUDITORIUM

SPECIAL PRESENTATION

"Population Problems: National and International Perspectives" by Lee-Jay Cho, U.S.A.

Moderator: Dal-Hyun Kim

2:50 p.m. AUDITORIUM

FORUM II - CONTINUED

"The Socio-Economic Impact of the Small and Medium Industries Development Program in the Philippines" by H. R. Fajardo, Philippines

Moderators: Yen-Kyun Wang/Nestor V. Magalona

FORUM III - HISTORY/SOCIOLOGY

"The Development of Rural Education in China in the 1920's - A Stategy for Modernizing Rural Society" by Byung-Joo Lee, Korea

Moderators: Carmen Kanapi/Yon-Ung Kwon

3:55 p.m. Coffee Break

4:05 p.m. AUDITORIUM

FORUM III - CONTINUED

"The San Francisco Peace Treaty: A Study of Cross-Cultural Elements in a Treaty Negotiation Process" by Marie D. Strazar, U.S.A.

Moderator: Mark Peterson

"Introduction of Western Science in Korea, 1876 - 1910" by Seong-Rae Park, Korea

Moderators: Mark Peterson/Byung Joo Lee

7:00 p.m. Reception/Dinner hosted by H. E. Sung-Jin Kim, Minister of Culture and Information

Place: Hotel Shilla

SATURDAY, AUGUST 4

Residence Hall
Hankuk University of
Foreign Studies

9:00 a.m. STUDENT LOUNGE

FORUM III - CONTINUED

"Television and Sex Roles Research in the East and the West" by Ana C. Kong, U.S.A.

Moderators: Indra Deva/Sung-Chick Hong

"Environmental Noise Pollution in East and West" by Kiyoto Izumi, Japan

Moderators: William H. Alkire/In-Hwan Oh

AUDITORIUM

FORUM IV - LITERATURE/LANGUAGE

"Western Influences in the Poetry of Southeast Asian Countries" by Ophelia A. Dimalanta, Philippines

Moderator: Woo-Tack Kim

"Understanding East and West through Literature" by Shamim Akhtar Sharif, Pakistan

Moderators: Loretta L. T. Huang/Tae-Joo Lee

10:15 a.m. Coffee Break

10:30 a.m. STUDENT LOUNGE

FORUM III - CONTINUED

"The Transfer of Technology and Dependence: A Dilemma for the Third World Countries" by Otto Sutomo Roesnadi, Indonesia

Moderator: In-Hwan Oh

"A Brief Introduction to the Social Service Organizations and Labor Relations in Taiwan" by George Kan-Hwa Ho, Taiwan

Moderator: Ashok Malhotra

10:30 a.m. AUDITORIUM

FORUM IV - CONTINUED

"Paragraph Structure in Japanese Concept" by Yoshitaro Nishimura, Japan

Moderators: Thomas M. Pendergast, Jr./Suk-Jin Chang

"A Cooperative Research Project on the Use of English as an International/Intranational Language in Southeast Asia: An Invitation to Participate" by Daniel E. Behmer, U.S.A.

Moderators: Hisatake Jimbo/In-Seok Yang

12:00 noon Lunch

2:00 p.m. AUDITORIUM

FORUM IV CONTINUED

"Three Corner Coding Method - The Digitalized Chinese Dictionary for Chinese Computer Input Method and Chinese Character Learning Method" by Jack Kai-Tung Huang, Taiwan

Moderators: Cesar A. Hidalgo/Yo-In Song

	"The Child: Key to Language" by Peter Shigehiko Iizuka, Japan
	Moderators: Peter Shigehiko Iizuka/Nahm-Sheik Park
3:15 p.m.	Coffee Break
3:30 p.m.	OPEN FORUM
	- Jai-Ho Yoo
	- Asad Khan
	Moderator: Yo-In Song
4:30 p.m.	CLOSING SESSION
	- Wan-Bok Choi
	- Myong-Seok Park
	Moderator: Bill Feltz
7:00 p.m.	Dinner hosted by Mr. Ju-Yang Chung, Chairman of the Hyundai Business Group
	Place: Hankuk University of Foreign Studies

SUNDAY, AUGUST 5

8:30 a.m. - 1:30 p.m.	Tour of Korean Folk Village, a model of Yi Dynasty Community
1:30 p.m.	Open
6:30 p.m.	Dinner

MONDAY, AUGUST 6

10:00 a.m.	Tour of Panmunjom
	- Demilitarized Zone which separates the northern and southern halves of the country
6:00 p.m. - 7:30 p.m.	Reception hosted by H. E. William H. Gleysteen, Jr., U.S. Ambassador to Korea
	Place: U.S. Ambassador's Residence

TOUR GUIDE INFORMATION

Tour of Panmunjom

Tour & Luncheon hosted by International Cultural Society of Korea
Luncheon at Imjinkak

Panmunjom is the demilitarized zone which separates the northern and southern halves of the country. This tour will be repeated twice on Monday, August 6:

the first tour from 10:00 a.m. to 3:00 p.m.
the second tour from 2:00 p.m. to 6:00 p.m.

Each tour accommodates a maximum of 40 people and you are requested to complete and return the attached form to the Information Desk either in the Hyatt Regency Seoul or Headquarters in the Residence Hall not later than 10:00 a.m. on Thursday, August 2.

Special Tour of Historical Sites/Industrial Complex (Free)

This tour provides a unique opportunity to see the Hyundai shipyard in Ulsan and the Steelmill in Pohang, and historical sites in the Kyongju area which includes National Museum in Kyongju, Bulkuksa Temple, Sokkuram Buddha, etc. Kyongju is an old capital city of Shilla Dynasty (57 B.C. - 935 A.D.). Please refer to the attached tour guide brochure. The schedule for this tour is: Leaving in the morning via air-conditioned bus Tuesday, August 7, and returning Wednesday afternoon, August 8 (one night and two days). Bus departs from the Residence Hall. Don't miss this rare opportunity. Everything is free, including round-trip transportation, accommodations at hotels, and meals. All interested are requested to complete and return the attached form to the Information Desk in the Headquarters by 3:00 p.m. on Friday, August 3. This special tour will be provided for up to 80 people on a first come, first served basis.

Seoul Tour (Free)

A free mini-tour of Seoul has been arranged. This tour will be repeated three times during the convention period. The schedules are:

Friday (August 3) morning from 8:30 to 12:00 noon;
Friday (August 3) afternoon from 1:30 to 4:30 p.m.;
Saturday (August 4) morning from 8:30 to 12:00 noon.

You may choose from among these to suit your forum schedule. Bus departs from the Residence Hall.

Tour of Secret Gardens

The famous Secret Gardens known commonly as Piwon provide for a tranquil woodland of over 78 acres of garden landscaping. During the Yi dynasty, Piwon was reserved for royal members and palace women. Fourty-four pleasure pavilions are scattered among ponds, bridges and streams of this royal park. This tour will be repeated twice as follows:

Sunday (August 5) afternoon from 3:00 p.m. to 5:00 p.m., and
Monday (August 6) afternoon from 4:00 p.m. to 6:00 p.m.

All interested should sign up at the Information Desk in the Headquarters by 3:00 p.m. Friday (August 3). Entrance Fee is 1,000 Won ($2).

Cultural Tour of Korean Folk Village (at your own expense)

Should you wish to joing this cultural group tour of Korean Folk Village, please sign up at the Information Desk in the Headquarters by 3:00 p.m., Friday, August 3.

This tour of Korean Folk Village is scheduled for Sunday, August 5, from 9:00 a.m. to 1:30 p.m. (Cost: $15 per person when 15 people sign up; $12 when 30 people sign up; $10 when 31 or more sign up.)

CONVENTION COMMITTEES

Chairman: Dr. Myong-Seok Park
President, EWC Alumni Association of Korea

Advisory Committee:

Dr. Woo-Tack Kim
Dr. Tong-Hui Lee
Dr. Sung-Joe Hahn
Dr. Yo-In Song
Dr. Suk-Choon Cho
Dr. Jae-Ik Kim
Col. Kyu-Bok Whang
Dr. Sun-Joo Hong
Dr. Sam-Kwon Choi
Dr. Suk-Jin Chang
Dr. Dong-Hi Kim
Dr. Young-Whan Hahn

Program Committee:

Forum I
Dr. Sung-Joe Hahn
Dr. Sang-Woo Rhee

Forum II
Dr. Dal-Hyun Kim
Dr. Byoung-Kyun Min
Dr. Sung-Hoon Kim
Mr. Jung-Bo Lee

Forum III
Dr. Sung-Chick Hong
Dr. Byung-Joo Lee
Dr. In-Whan Oh

Forum IV
Dr. In-Seok Yang
Dr. Nahm-Sheik Park
Dr. Yo-In Song
Prof. Tae-Ju Lee

Reunion Convention Committee:

General Affairs
Dr. Sang-Jin Lee
Dr. Han-Poong Shin
Dr. Nahm-Sheik Park

Public Affairs
Mr. Hyong-Min Kim
Mr. Nyon-Su Park
Dr. Kook-Chin Kim

Logistics/Liaison
Prof. Tae-Ok Kim
Prof. Lee-Tae Kim
Mr. Chol-Yong Kim
Dr. Haing-Ja Kim
Dr. Chung-Si Ahn
Dr. Lin-Su Kim
Dr. Hoon-Koo Lee
Prof. Chong-Ok Shin

SPECIAL THANKS TO

Hankuk University of Foreign Studies

Ministry of Education, Republic of Korea

Ministry of Culture and Information, Republic of Korea

The International Cultural Society of Korea

Hyundai Business Group

U.S. Embassy, Seoul

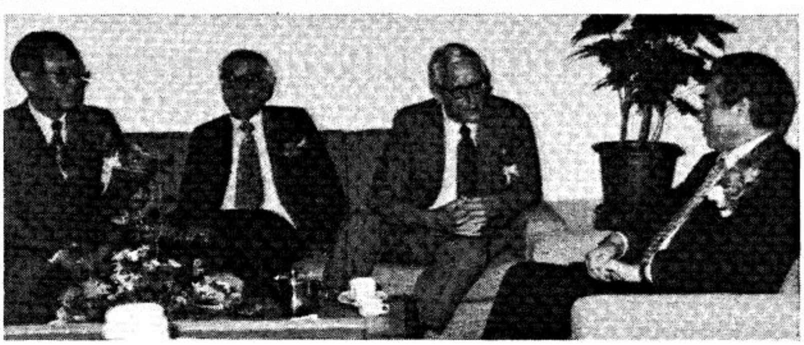
Dae Sung Industrial Co.

Korean East-West Center Alumni Who Have Made Substantial Donations

International East-West Center Alumni Reunion Convention & Symposium

August 1979

Seoul Korea



Opening Sessio

arrival of
dignitaries
& alumni

Dr. Duck-Woo Nam
Special Assistant to the President for Economic Affairs

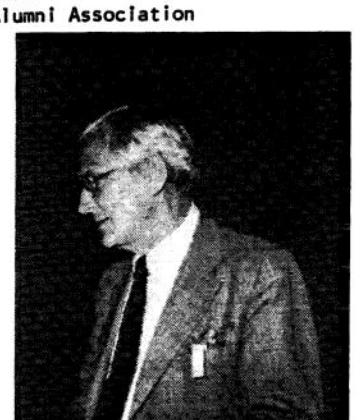
Dr. Chan-Hyun Pak
Minister of Education

Jai-Ho Yoo
EWC Alumni Officer

William H. Gleysteen, Jr.
U.S. Ambassador to Korea

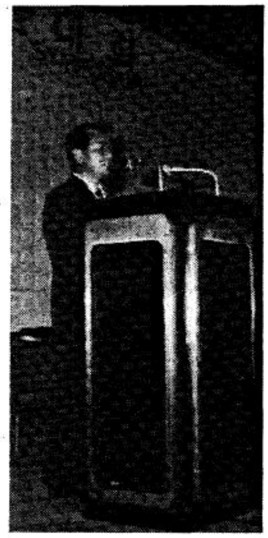
Dr. Wan-Bok Choi
President, Hankuk University of
Foreign Studies

Dr. Myong-Seok Park
President, EWC Alumni Association
of Korea



Dr. Everett Kleinjans
President, East-West Center

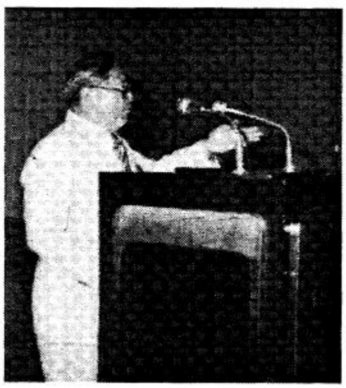
greetings from our
gracious Korean hosts
& American dignitaries



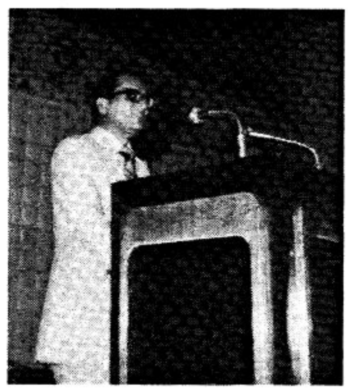
Dr. Lee-Jay Cho
Director, EWC
Population Institute

Dr. Jerry C. L. Chang
former Vice President for
Development & Public Affairs
East-West Center

alumni
chapter
reports
& introductions



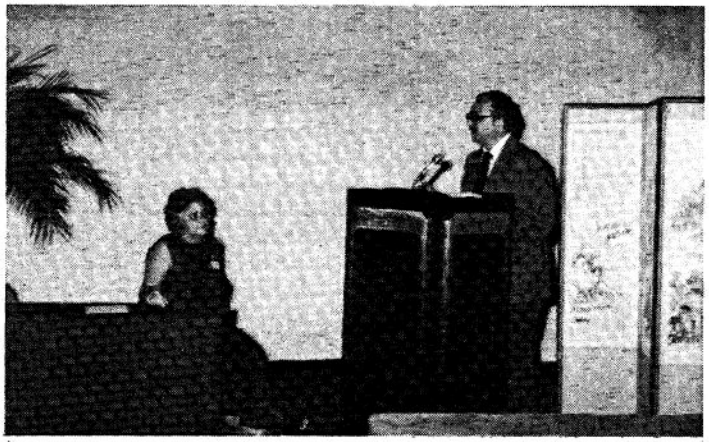
W. J. Waworoentoe
Indonesia



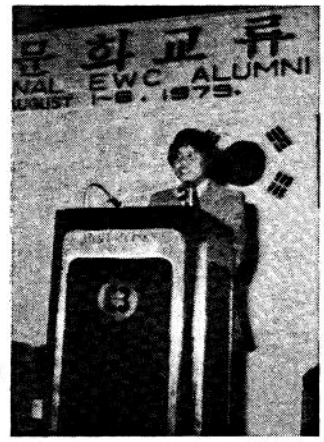
Samir K. Das
India

Hisatake Jimbo
Japan

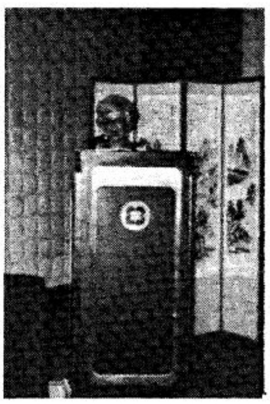
Peter Iizuka
Japan



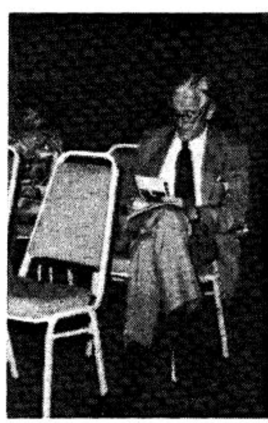
Frank Vivio
Evaluation
Officer
East-West Center



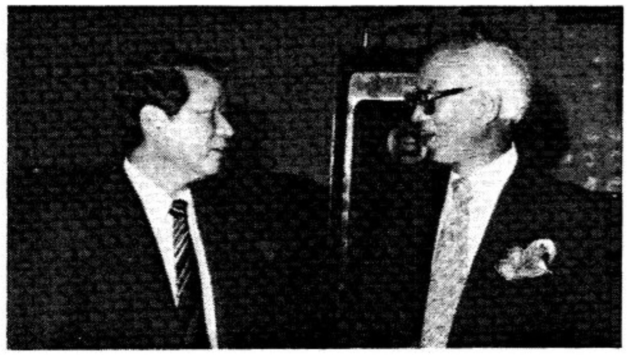
Archibald P.C. Sia
Philippines

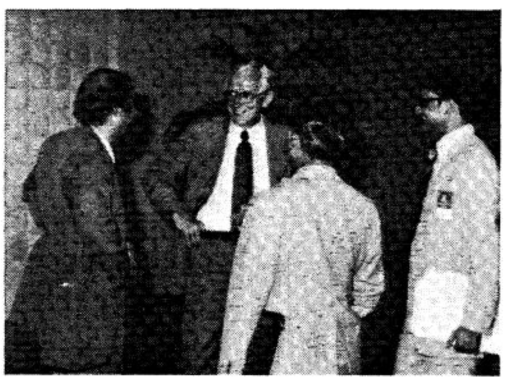


Marion Saunders, Hawaii/USA
Jin-Jyi Wu, Taiwan
Sang-Soon Shin, Korea
M.S. Khan, International Alumni Executive Committee



a
quiet
moment
in
the
midst
of
the
program





Reception

delicious Korean luncheon
& reception
at the Hyatt Regency Seoul
hosted by
Dr. Wan-Bok Choi
President,
Hankuk University
of Foreign Studies

Myong-Seok Park

Mark Peterson
Executive Director
Korean-American Educational Commission

Hahn-Been Lee
President, Ajou Institute of Technology



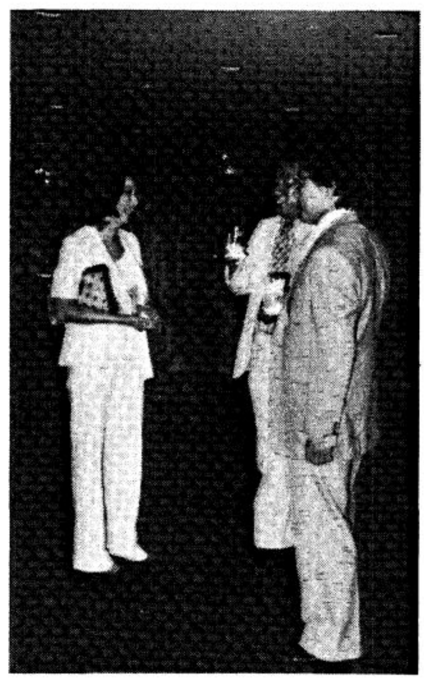




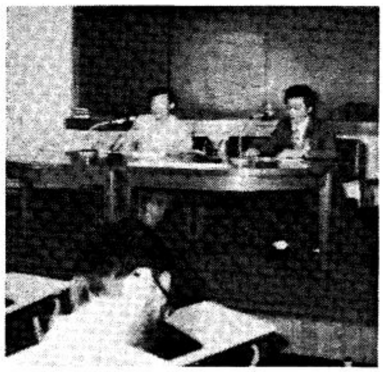

Dinner

an incredible
reception & dinner
at Sejong Cultural Center
was capped
by a presentation
of Korean dances
& music

hosted by Dr. Chan-Hyun Pak
Minister of Education

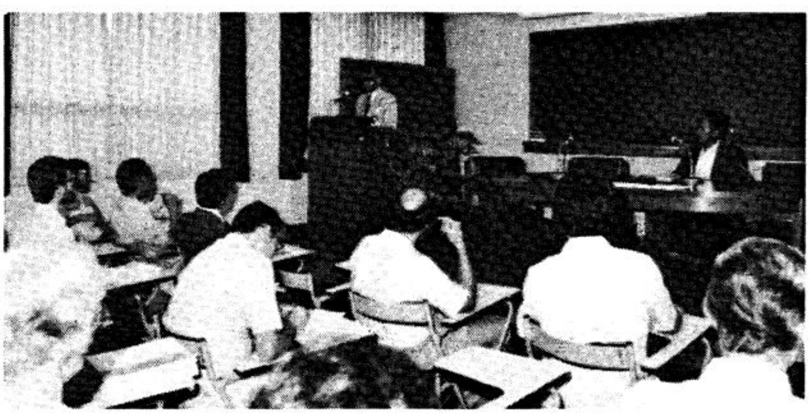


toasts &
lively conversation
spiced the evening



Symposium

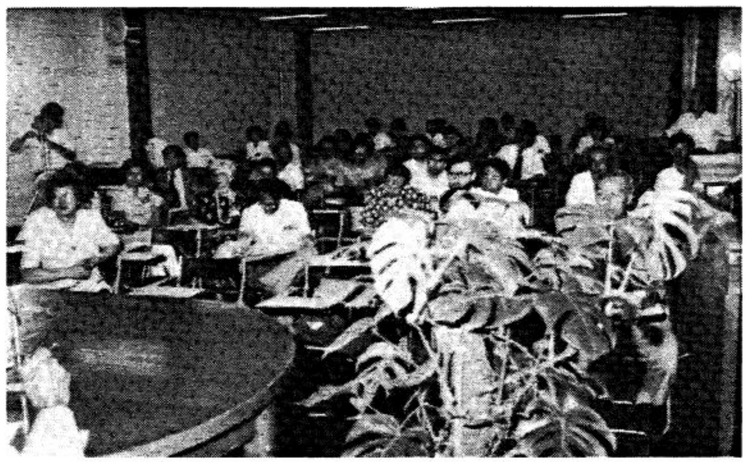
the two days
of paper presentations
& discussions
were the core
of the convention

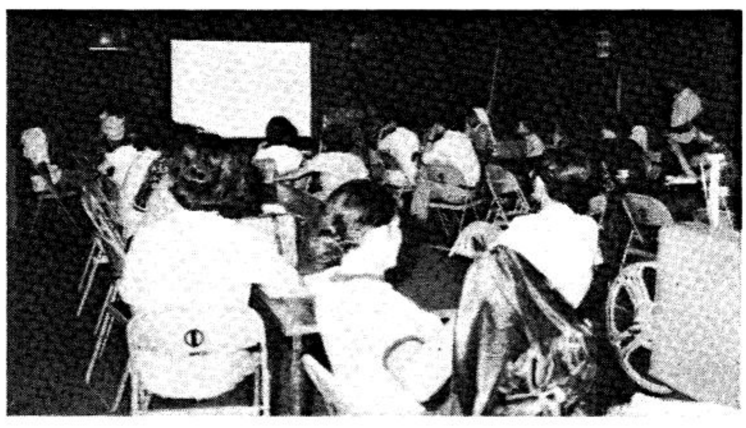


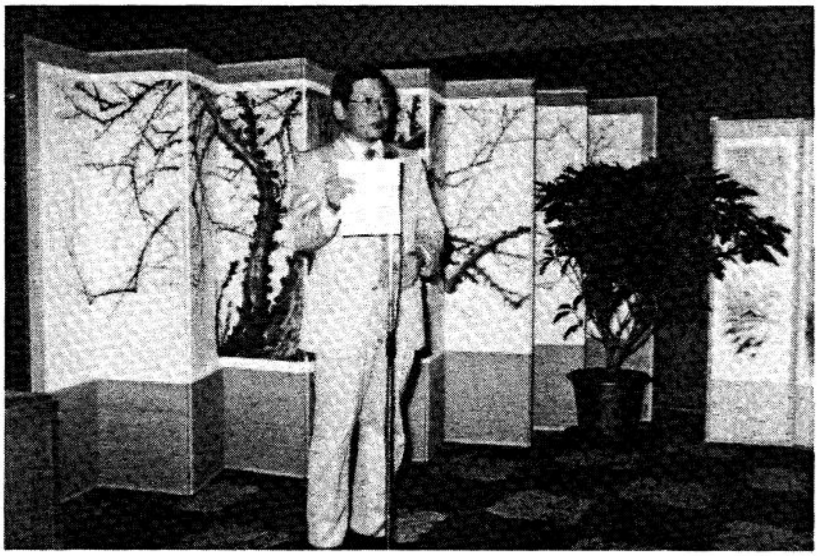
the topics
covered
included
politics,
economics,
population,
rural education,
peace treaties,
science,
television,
environment,
poetry,
literature,
technology transfer,
development,
linguistics,
international language

-- something
for everyone



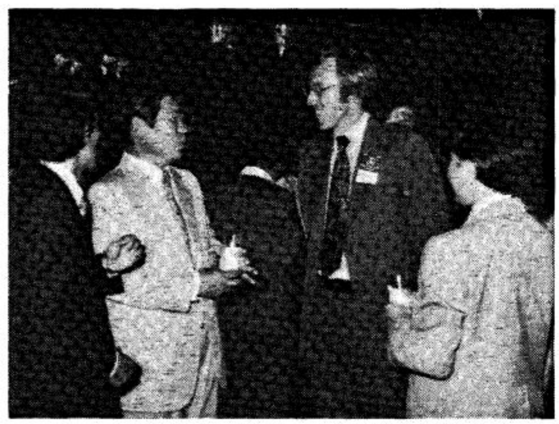



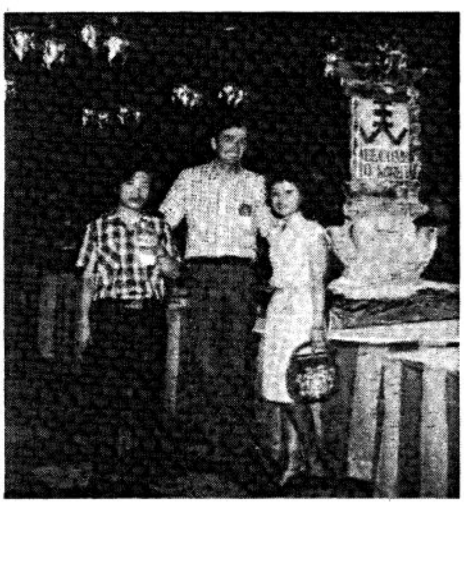




Cultural Program

the highlight
of a splendid reception & dinner
hosted by
Dr. Seong-Jin Kim,
Minister of Culture & Information
at the Hotel Shilla
was a program of
Korean music & dance
by the
National Dance Company

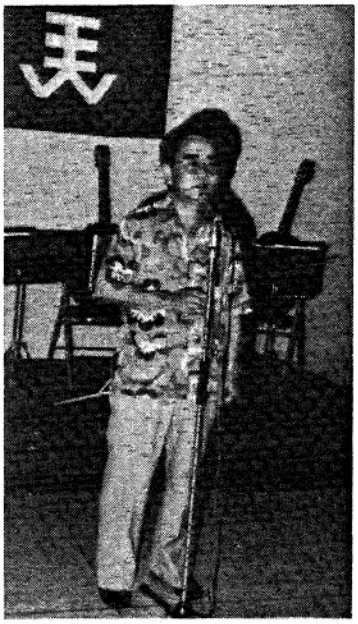




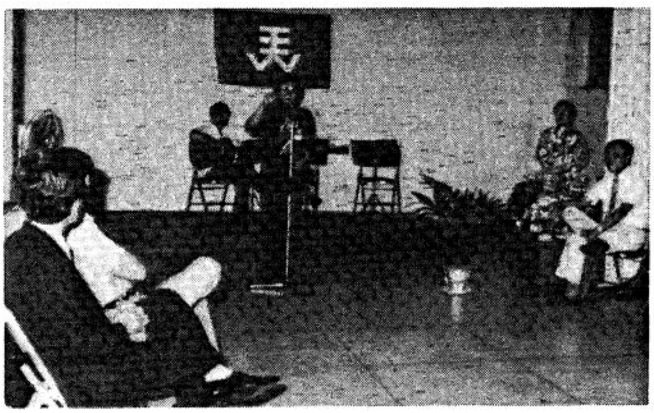
Closing Session

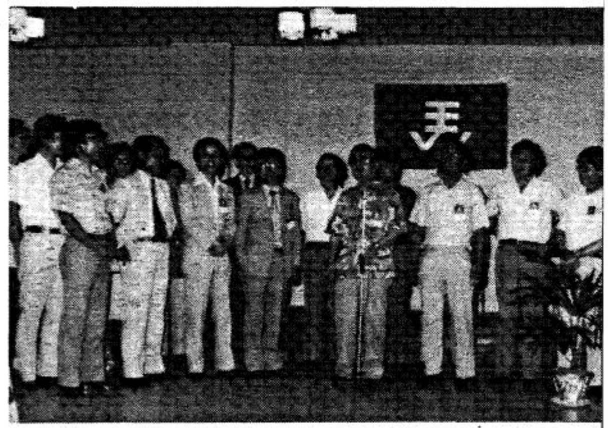
the enthusiastic alumni
provided their own entertainment
at the farewell dinner
and evening
at Hankuk University
of Foreign Studies

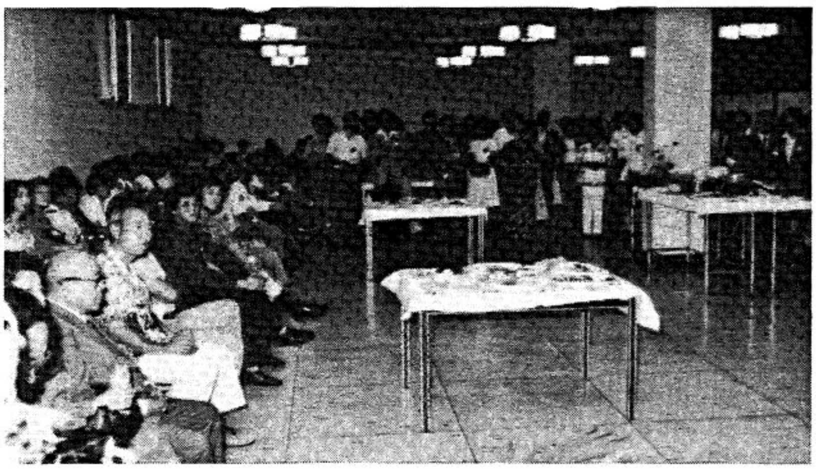
hosted by
Ju-Yung Chung
chairman,
Hyundai
Business Group

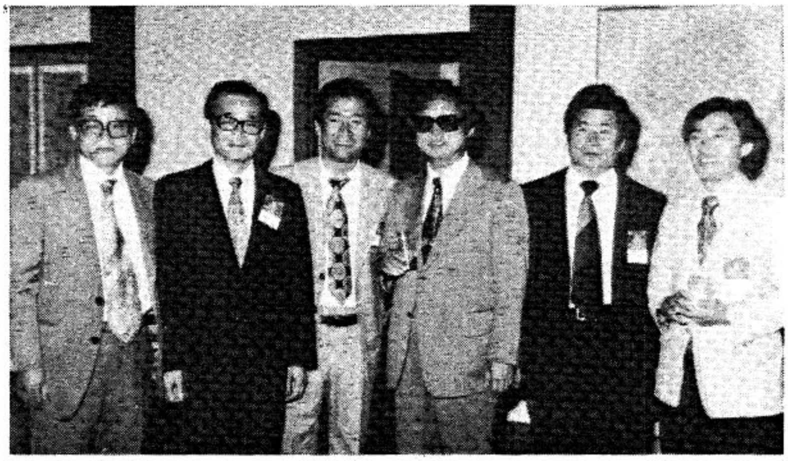


each alumni chapter
did their own thing
-- group sing,
operatic solos,
dances, talk story



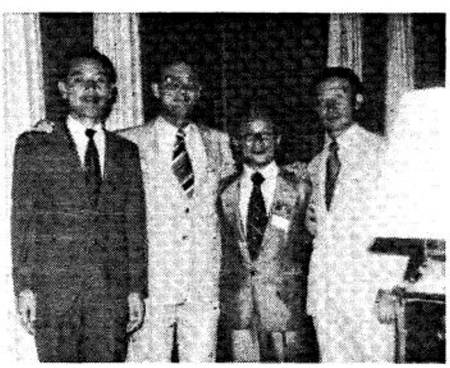






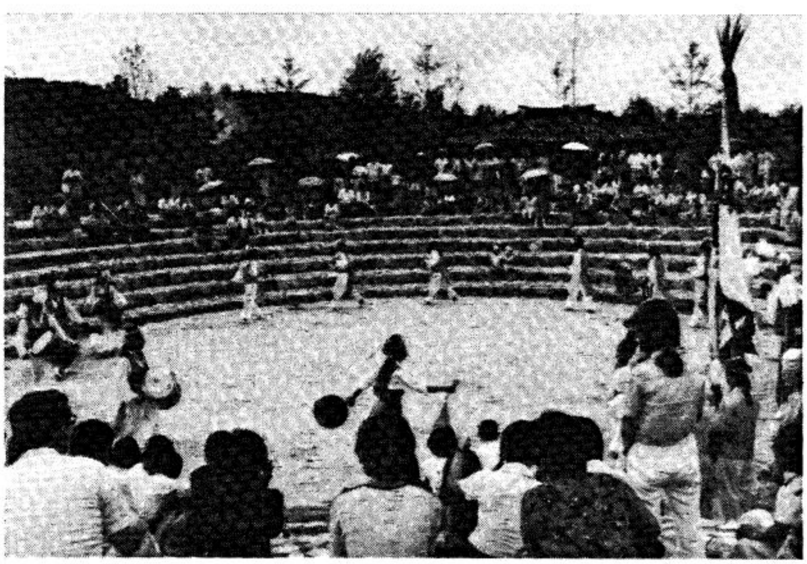
Reception

William H. Gleysteen, Jr.,
U.S. Ambassador to Korea,
hosted alumni
to a reception
at his residence



Cultural Tour of Korean Folk Village

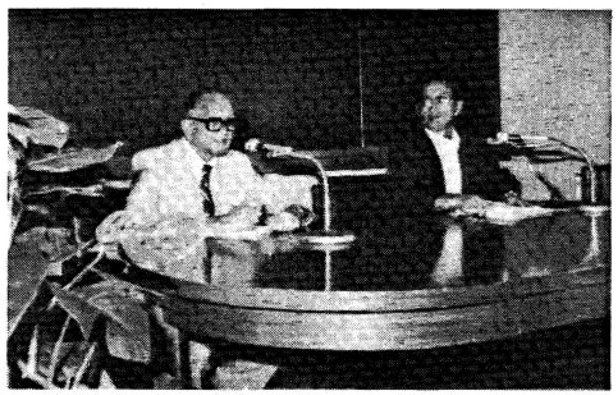
after days of packed convention activities, we had time to take tours and see the beautiful countryside of Korea



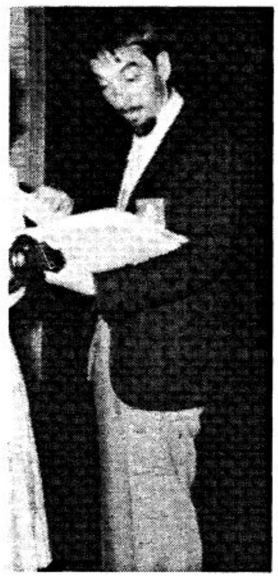
Smiling faces

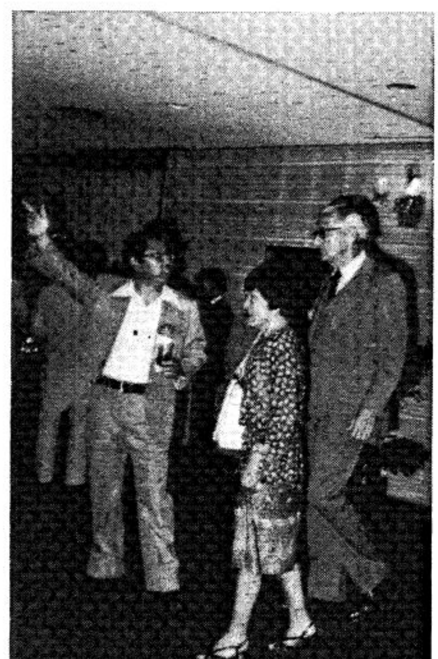
in large groups
or small ones
the smiling faces
of alumni
tell the story

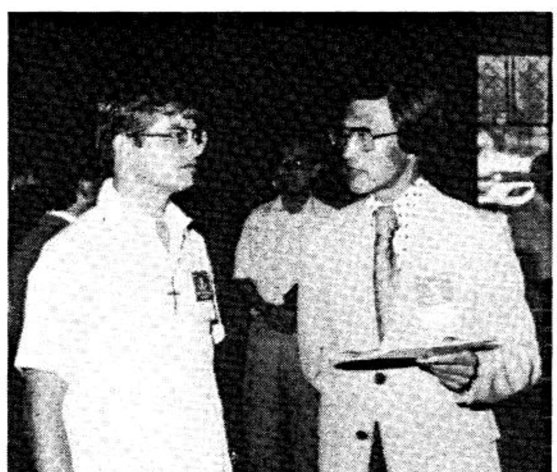
students at
Hankuk University
volunteered
round-the-clock
assistance for
the busy
EWC alumni
-- a further demonstration
of Korea's
"aloha spirit"

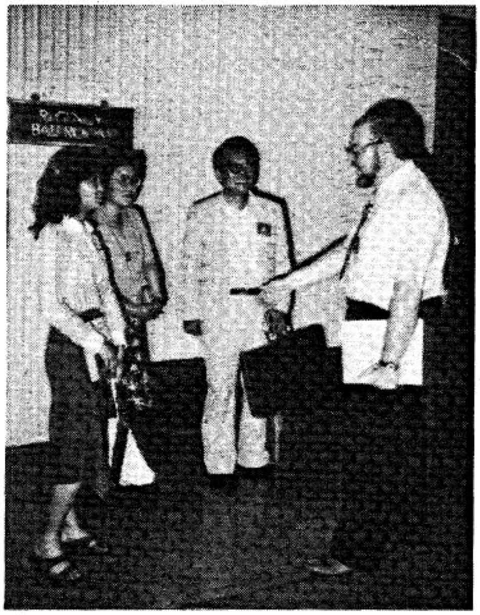




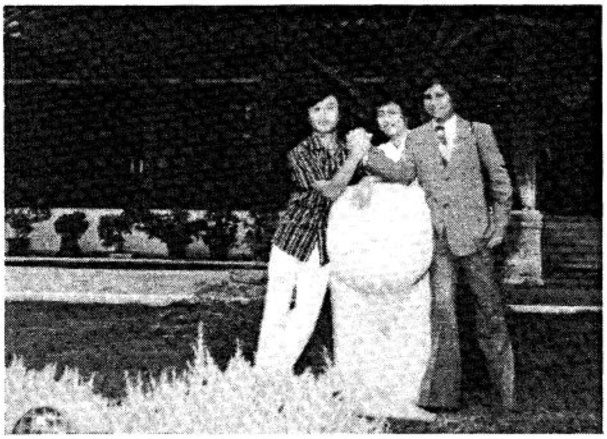


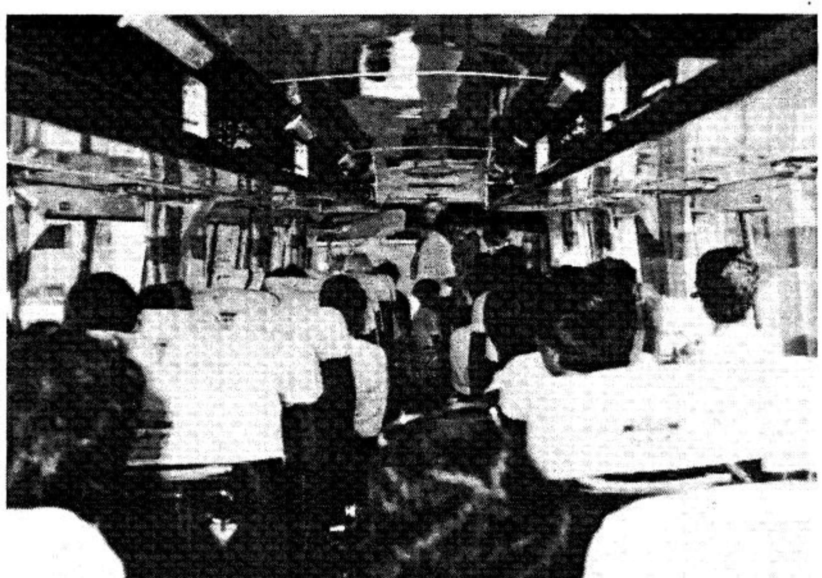







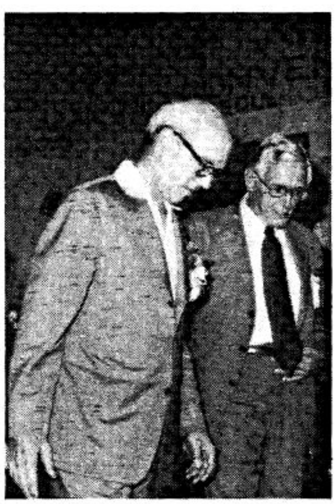




farewells

though the
convention
came to an end
too soon,
we knew
we could look
forward
to the
next
alumni conference
in 1980



THE KOREA TIMES, THURSDAY, JULY 26, 1!

EWC Convention Due Aug. 2-4

Cultural Swap Vital To Up Understanding

"As the world is becoming one big community, linguistic competence alone is not sufficient as a means to understand each other. One must overcome the cultural barrier. This is why we decided to have the East-West Center (EWC) Alumni Reunion Convention in Seoul this time," explains East-West Center Alumni Association of Korea president, Park Myung-seok.

Park Myung-seok

It is the first time the convention has been held outside the United States, and its purpose is to win a better understanding of Korea from all foreign participants.

"Foreigners know us only through the mass media. But this time because of their personal experience here, they will be able to understand our culture and our way of thinking better. That's why this convention serves as close cultural communication."

The convention, which is to be attended by 150 scholars from 20 foreign countries and 100 Korean alumni, will begin on Aug. 2 and will continue through Aug. 4. In several seminars on politics, economics, history, sociology and culture, the participants will exchange ideas and broaden their knowledge even further.

Established in 1960 by the United States Congress, the EWC has produced about 25,000 alumni scattered all over Asia, the Pacific and the United States. Among 1,000 Korean alumni, more than 200 have Ph.Ds. Dr. Park names Korea and Japan as the countries which have had the most success in the program.

Dr. Choi Wan-bok, president of Hankuk University of Foreign Studies and former ambassador to Spain, seems to be of the same opinion. According to Dr. Park, he also realizes the necessity of close contact to overcome the cultural barrier and has therefore helped the alumni association in a number of ways to make it possible to have the convention in Seoul.

This year's main theme is "Understanding East and West through Area Studies in Politics, Economics, History, Sociology and Culture" and 18 research papers dealing with this theme will be presented at the convention by alumni who are authorities in these areas. After three days of symposiums on these subjects, the participants will go on a sightseeing trip to Panmunjom and the Korean Folk Village and Kyongju. "This is to show them Korea as it actually is," says Dr. Park.

According to Professor Park, 60 percent of the EWC alumni are in the academic world, 10 percent in the press, and the rest are in business, politics and other fields. Foreign participants will be staying at the Hankuk University of Foreign Studies, Language Training Research Center.

Students at EWC are those who have passed the examinations given by the Korean-American Educational Commission once a year. They must be of graduate standing with a certain profession. The courses are to be taken at the University of Hawaii but getting a scholarship to go elsewhere is also possible depending on the major.

Professor Park, who is also the chairman of the Department of English at Hankuk University of Foreign Studies, has been preparing for this event. (K.S.Y.)

KOREA TIMES, THURSDAY, AUGUST 2, 1979

'Understanding East, West'

Int'l Alumni Reunion Confab Opens Today

An International East-West Center Alumni Reunion Convention and Symposium on "Understanding East and West" opens its five-days schedule at the Hyatt Regency Hotel today.

There will be about 140 foreign alumni from 19 countries and 100 Korean alumni participating. Dr. Everett Kleinjans, president of the East-West Center, will give a congratulatory address to the convention.

The opening session will be followed by participating country reports and introductions, and updates on the EWC. After the ceremony, the participants will have opportunities to become acquainted with one another in a reception hosted by Minister of Education Park Chan-hyun at the Sejong Cultural Center.

The symposium, which is to be held at the Residence Hall of Hankook University of Foreign Studies from tomorrow through Saturday, will deal with various topics ranging from politics to technology. In the first day seminar, eight papers mostly on social sciences will be presented. R.M. Kasliwal from India will open the seminar by reading his paper "Political System in India." Lee Byung-joo also presents "The Development of Rural Education in China in the 1920s," which shows a strategy for modernizing the rural society of China.

In Saturday's forum, the participants will exchange their thoughts on literature and language science. The forum also includes topics on technology and mass media. Ana C. Kong from the U.S.A. will examine the different reactions to mass media in the 5ast and West.

In the forum on literature and language, they will discuss "Western Influence in Literature," "Understanding East and West," and second language education.

In the seminar, the problems of the Third World countries will be discussed. Otto Sutomo Roesnadi from Indonesia presents a paper on "The Transfer of Technology and Dependence: A Dilemma for the Third World countries."

After the symposium, the participants will go on sightseeing trips to the Korean Folk Village, Panmunjom and Kyongju from Saturday through Monday.

East-West Center Reunion

THE KOREA HERALD, FRIDAY, AUGUST 3, 1979

The Korea Herald

A rare international convention is now under way in Seoul with the participation of some 250 scholars and professionals from 21 countries in Asia, America and the Pacific. It is the regular alumni convention of the famous East-West Center in Honolulu, Hawaii, which opened yesterday for three days of get-together and symposium.

It is significant in that the Seoul meeting is the first such convention of the center ever held outside the United States in its 19-year history. The previous reunion was held in Honolulu. The selection of Seoul as the site for the 1979 session symbolizes, in our view, the growing status of our country in the Asian-Pacific region in political, economic, social and cultural senses.

The East-West Center was established in 1960 by the U.S. Congress at the initiative of the then Congressman Lyndon B. Johnson with the purpose of promoting better relations and understanding between the United States and the nations of Asia and the Pacific. Over the past two decades, the center has provided diverse educational programs, including support for degree students, training for mid-career administrators and technicians, and sabbatical support for scholars to address themselves to the specific problems facing our societies.

Every year it attracts more than 1,500 students from all over Asia and the Pacific who seek cooperative solutions to problems of mutual consequence to the East and West. So far, as many as 25,000 persons on grants have benefited from its short-term and long-term programs. From Korea, over 1,000 students have attended them, with nearly 150 earning doctorates and more persons obtaining master's degrees. Using the East-West Center as a stepping stone, some of them furthered their studies at academic institutions elsewhere in America. These Korean alumni of the East-West Center are prominent in almost every major field of Korean society today making substantial contributions to the national development.

It is noteworthy that the Seoul convention is highlighted by an international symposium for area studies in politics, economics, history, sociology and culture, on the basis of alumni country reports — the first major forum of its kind ever held in this country. But more than anything else, we value the occasion as providing an opportunity for the foreign participants, including the East-West Center staff, to better understand, through firsthand observations, many aspects of Korean life, its rich cultural heritage, its dynamic economic growth and its grave security problems.

Such a major symposium of international scale is timely especially since there are mounting calls for the creation of an economic cooperative organization for the Pacific Basin. Public hearings on this subject were recently held by the U.S. Congress and interest in the proposition is growing in the countries which are mentioned as prospective members of such a grouping. We are sure that the East-West Center and its alumni scattered all over the Pacific Basin can play no small roles in materializing this proposal for the common prosperity of our region.

KOREA TIMES, SATURDAY, AUGUST

Minister Kim:

Pacific States Urged To Harmonize Culture

Minister of Culture and Information Kim Seong-jin said yesterday that if the Pacific nations could harmonize the two cultures of the world — Oriental and Occidental — by promoting mutual exchanges and reciprocal relations, they would be able to cope wisely and effectively with the crises confronting mankind today.

Minister Kim

In a speech during a dinner party for the participants in the East-West Center Alumni Reunion Convention at the Hotel Shilla last evening, Minister Kim said, "Only if the nations of the Pacific region cooperate fully with each other in harmony, will they be able to develop the resources of the region most effectively to the benefit of the countries in this region as well as the rest of the world."

He pointed out that the Pacific basin was the treasure house of mankind in terms of human and material resources, and some of the countries in the region had attained the highest technological standards, while others in the same region were endowed with diligent and skilled hands.

Saying that he hoped the oncoming decade of the 1980s would be a period of increasing harmony, Minister Kim said, "I believe that this era of harmony will begin along the Pacific rim."

"We wish to see the 80s become an era of coexistence between the East and the West rather than an era of confrontation, and become an age of common prosperity rather than of mutually damaging rivalry between nations of the North and the South," he added.

경 향 신 문

1979년8월3일(금요일)

招待席

東西 국제학술대회 참석 하와이 文化센터 총재 클라이잔스 博士

"韓國은 빼어난 藝術감각등 자랑해야"

『한국과 미국의 문화교류에 있어서 가장 큰 장벽은 두나라 국민의 사고방식 차이에 있읍니다』2일부터 열리는 東西문화국제학술대회에 참가하기 위해 서울에 온 하와이 동서문화센터총재 에브레트 클라이잔스박사는 한국인은 감성적이고 따뜻한 인간적인관계를 중시하는반면 미국인은 합리적, 합법적인것을 중시하는 등의 기본적인 문화전통의 차이가 서로를 이해하기 어렵게 만드는 점이라고 말한다.

그렇지만 이런 차이를극복하고 서로의관계를 증진시키기 위해 동서문화센터가 생긴것이아니냐고 반문하면서 지난60년 미국정부와 한국등 기타22개국 정부의 지원으로 동서문화센터가 발족한 이래 2만5천여명이 이곳을 거쳐갔으며 이들은 태평양국가간의 문화교류에 한몫을 하고있다고 동서문화센터의 필요성을 강조한다.

『우리는 여러나라 학생들이 함께 공부하고 일할 수있는 기회를 줍니다. 어들의 이해는 생활을 통한 동료의식에서 출발한 서로의 이해이기 때문에 가장 효과가 큽니다』이 기회를 주는것이 동서문화센터의 가장큰 사업이다.

한국문화의 해외 홍보에 얘기가 미치자 클라이잔스 박사는 미국에서는 한국문화보다는 전쟁이 아직까지는 더 잘 알려져있다고 전재한다. 『이것은 결코 부정적인 것은 아닙니다. 전쟁에서 함께 싸웠다는 사실은 동지의식을 주기때문에 서로를 이해하는 좋은 바탕이 되리라고 봅니다』고 강조하며 이러한 바탕위에서 점진적으로 다른 방면도 교환해갈수 있다고 말한다.

『한국 무용과 의상에 관한 미국인의 관심은 상당하죠. 그러나 한국이 가장힘써 알려야할 것은 한국국민의 힘찬 의욕·따뜻한 가족관계, 한국인의 빼어난예술적 감각입니다』그는 이번 한국방문에서 이를다시 한번 확인했다는 말도 빼놓지 않는다.

【李封枝기자】

President Claims

E-W Center Hikes State of Mankind

By Kim Sun-young

"Respect," "Cooperation," and "Understanding" seem to be the principles that the president of the East-West Center, Dr. Everett Kleinjans, considers the most important as far as the Center is concerned.

Dr. Kleinjans, who is visiting Korea to participate in the EWC Alumni Convention at the invitation of the Korean alumni, said that the main purpose of the center is to promote understanding between the East and the West.

"To promote better relations, we have to get people to work together. Society is based on promise-keeping and trust, and trust among nations can only be built through working together."

There are five institutes within the EWC center. Each of these institutes deals with different problems but with one goal, which is to improve the present state of mankind.

There is the population Institute, whose director is Dr. Cho Lee-jay, a Korean. The second one is the Resource System Institute, which deals with energy, raw material and food. Studies on how to maintain stability and resilience are carried out here. The environment and Policy Institute does research on how to exploit the environment for the good of society. The fourth is the Communications Institute and the fifth is the Culture Learning Institute. At the Culture Learning Institute, one explores problems that occur when different cultures interact.

"What is important in all these institutes is that we do cooperative research study and training. Since cooperation is the concrete manifestation of understanding, the more we cooeprate, the bettter we understand each other."

He added that due to the fact that the world is becoming more and more inter-related, international cooperation is the only way to survive. He took a quick example of a foreign airline landing at Kimpo airport. Full cooperation from the Koreans on the ground is a must for them to land.

Everett Kleinjans

However, to cooperate and to be international does not mean to homogenize. "We must learn to recognize the differences in our culture and to respect each other's culture. Because after all, when all these differences are harmonized and woven together, they are beautiful and the world becomes more interesting."

Kleinjans said that he felt that it was necessary to listen to all points of view and is glad that Dr. Cho Lee-jay is the head of an institute, representing an Asian point of view.

Russ Bolshoi Ballet Opens in New York

NEW YORK (AP) — The Bolshoi Ballet from Moscow opened a four-week season here Wednesday night with "The Stone Flower," an interesting and thoroughly Russian production.

Based on folk tales from the Ural Mountains, the ballet was a hit of the Bolshoi's first New York season 20 years ago and hasn't been danced here since. The music is the last ballet composed by Prokofiev.

The three-act ballet also was the first big success of choreographer Yuri Grigorovich, 52, who since 1964 has been artistic director of the company. He is more interested in dancing than in mime acting.

THE KOREA TIMES, FRIDAY, AUGUST 3, 1

'Alumni Meet Hikes Int'l Understanding'

"This is truly an example of international cooperation contributing to better relations and understanding among people and nations," said William H Gleysteen, Jr., U.S. ambassador to Korea.

The occasion was the opening ceremony of the EWC alumni Convention yesterday at the Hyatt Regency Hotel. The opening session was attended by some 50 scholars from 20 foreign countries and 100 Korean alumni.

After the opening address by Dr. Park Myung-seok, president of the EWC Alumni Association of Korea, and Dr. Choi Wan-bok, president of Hankuk University of Foreign Studies, the invited guests delivered congratulatory addresses. Among them were Pak Chan-hyun, Minister of Education; Dr. Everett Kleinjans, president of the East-West Center; Nam Duck-woo, special assistant to the President for economic affairs; and Amb. Gleysteen.

Nam Duck-woo, special assistant to the President, emphasized the catalyst role played by the EWC in linking East and West. The interdependence and understanding of nations were necessary as Pacific trade grew and Pacific basin occupied the brightest spot in the world economy, he said.

The participants in the convention will start a two-day symposium today at Hankuk University of Foreign Studies.

THE KOREA HERALD, SATURDAY, AUGUST 4, 1979

'New Era of P°acific'

MCUI Head Stresses E-W Culture Harmony

Minister of Culture and Information Kim Seong-jin yesterday said that the complementary relationship between Western and Oriental civilizations should be further explored and expanded.

In a speech at the dinner he hosted for the participants in the East-West Center Alumni Reunion Convention at the Hotel Shilla, Kim expressed his belief that the nations of the Pacific region will be able to effectively cope with the today's crises if they can harmonize the two different cultures.

"We wish to see the 1980s become an era of ever-increasing harmony and coexistence between the East and the West rather than an era of confrontation," Kim said.

Nothing that the Pacific Basin is the treasure house of mankind in terms of human and materal resources, Kim said he believes this era of harmony will begin along the Pacific rim.

"It is endowed with infinite developmental potential and it is here that two-thirds of the world's population live," he said.

"When the nations of this region cooperate fully with each other in harmony," Kim went on, they will be able to develop the resources of the region most effectively to the benefit of the countries of the region as well as the rest of the world."

He expressed his conviction that the coming era of harmony will coincide with the opening of "a great new era of the Pacific."

"The impact of wars and economic crises has been very severe, leaving an indelible mark on our daily lives. The most profound crisis of all, however, was that people began to have growing doubts in their minds about the future of man and the world," he observed.

"As the curtain rises on the 1980s, we desire to view this coming decade as one of hope rather than of despair," Minister Kim added.

Korea Herald Photo

Minister of Culture and Information Kim Seong-jin delivers a speech at the dinner party he hosted for the participatns in the East-West Center Alumni Reunion Convention at the Hotel Shilla yesterday.

中央日報 1979年8月3日

東·西洋문화의 異質性과 그 接合의 가능성을 토론하는 國際學術大會。

東西文化센터 學術大會 主題발표 내용

「하와이」大 東西文化「센터」韓國同窓會 (회장 朴命錫)가 주최하는 東西文化국제학술대회및 총회가 2일부터 「하이야트·호텔」및 한국外國語大에서 열렸다.「지역연구를 통한 東西의 상호이해」를 주제로 열린 이번「심포지엄」은 이「센터」가 美國이외의 지역에서는 처음 갖는 학술대회. 정치·경제·역사·사회및 언어문학등 각분야에걸쳐 20여개국으로부터 1백50여명의 외국학자와 1백여명의 국내학자가 참가, 東·西洋문화의 異質性과 接合의 가능성을 토론한다. 이대회에서 발표되는 18편의 주제논문중 朴星來교수(外國語大·科學史)와「오토·스로모·리스나디」교수(印尼·사회학)의 주제발표를 간추려 소개한다.

西洋文明의 韓國傳來

朴星來 〈外國語大·科學史〉

혁명적인 地球觀으로 民族意識 눈떠

17세기 實學운동은 西歐科學에서 큰 자극을 받아 몇가지 특징을 발달시켰다. 실학자들의 사상내용에 전통과의 단절을 보여주는 요소들은 모두 西洋科學의 영향을 받은 것이다. 첫째로 들 수 있는것이 慕華思想의 극복과 원형적 민족의식의 탄생이다. 여기 상당히 중요한 역할을 해준것은 서양과학이 전해준 地球說이었다. 올바른 地球觀은「世界의 중심」은 반드시 중국에 있지않음을 확인시켜주었고 이제 누구에게나 자기가 사는곳이 바로 세계의 중심일수도 있다는 의식을 높여주게 되었다.

둘째로 進步史觀을 들수있다. 茶山 丁若鏞에게서 이미 뚜렷이 표현되는 것처럼 科學技術은 시간이 갈수록 발달한다는 인식은 몇세대에 걸쳐 실학자들이 경험한 서양과학의 受容에서 얻은 결론이었다.

開港이후 1879년과 1881년 淸과 日에 보낸 시찰단은 과학기술의 적극도입을 강력히 건의했고, 실제로 淸에는 기술훈련생을 38명이나 보내기도 했다. 그리고 1880년대를 통해 전기·통신·광산등 많은 외국기술이 들어왔다. 그러나 이들 외국기술은 그대로 외국기술로 남았지 결코 우리 기술이 되어보지 못했다. 중국에서는 반세기 이상에 걸쳐 진행돼 洋務↓中體西用↓全般西化의 여러 사상이, 한국에서는 東道西器論으로 10년동안에 한꺼번에 몰아닥친 셈이나 올바른 지도력이 없어 개화기의 기술도입은 완전 실패였다.

그러나「다윈」의 社會進化論은 당시의 민족사상 형성뿐 아니라 현재에 이르기까지 막대한 영향을 끼쳤다. 중국의 梁啓超를 통해 받아들여진「優勝劣敗」의 사상은 日本에의해 나라가 망할 때나 그후 민족단위의 진정한 민족의식이 싹틀 때나 크게 작용한 것이다.

이후「科學的」인것은 만능인 것처럼 되었고「科學만이 우리의 살길」(李光洙의『無情』)이라는 주장도 생기게 되었다.

제3世界의「딜레머」

오토·리스나디 〈印尼·社會學〉

技術도입등「移植萬能주의」는 混亂만

2차세계대전이 끝나고 植民상태에서 해방된지 30년이 지난 오늘날에도 대부분의 戰前 피지배국들은 사회적 경제적 조건에서 뒤떨어져있다. 이러한 신흥독립국들은 경제개발의 속도에 있어 기대했던 것만큼「발전」하지 못했으며 더우기 침체상태에 머물러있는 나라들도 있다. 뒤늦게나마 이들 나라는 정치적 독립이 곧 경제적 번영이나 대외의존도의 축소를 가져오지는 않는다는 사실을 깨닫게 되었다.

경제개발을 촉진하기위해 기술원조나 차관을 빌어오기도 했고 사회주의·자본주의 또는 혼합경제체제를 동시에 시험해 보기도 했다.

한편 개발국가의 많은 지도자들도「기술혁신」만이 국력증대와 번영의 지름길이라고 믿고 이에따른 정책을 우선적으로 추진했다. 현대의 西歐기술사회를 이뤄내기까지의 길고도 오랜 과학·경제및 정치적 변혁은 제3세계 국가들에는 거치지 않아도 될 것처럼 여기기도 했다. 역사가 제발로 뛰어줄 것만 믿은 셈이다. 이같은 생각 때문에 현대산업국가의 발전된 기술은 곧장 개발국가에 移植되리라는 낙관주의도 나왔다.

그러나 이는 오산이었다. 후진 개발국가에는 재빠른 變革을 지탱할 人力도, 市場도, 그리고 행정자원도 없었던 때문이다. 경제개발의 과정에서 나타난 여러가지 어려움은 오히려 더 큰 정치적·심리적 혼란을 가져올 뿐이었다.

美·蘇를 비롯한 西歐세계 기술개발의 성공「모델」또는 日本과 中國의 그것은「독립」과「국가自立」이라는 후진 개발국의 정치「이데올로기」와 양립될 수는 없는 것이다.

한편으로 현대기술사회의 혜택을 누리기 위한「近代化」의 노력을 하면서 또 한편으로 그들나라는 그들의「文化的自存」을 지켜나가야하는 어려움이 있는 탓이다.

이것이 아직도 제3세계 국가가 처하고 있는「딜레머」인 것이다.

1979년8월4일
The Kyunghyang Daily News

80年代는 對立보다 共存

太平洋時代함께「調和의 연대」열려

金문공, 東西學術회의 환영만찬연설

金聖鎭문공

金聖鎭문공부장관은 3일 시련과 위기에 가득찬 변혁의 70년대가 막을 내리면서 새롭게 전개될 80년대는 새로운 가치관이 규율하는 새로운 희망의 연대가 되어야 한다」고 전제『그것은 東西洋의 대립이 아니라 共存, 「가진나라」와「갖지않은나라」간의 南北관계에 있어 투쟁이 아니라 共榮을 지향하는 「조화의연대」가 되어야하며 이 조화와 연대는 곧 위대한 「太平洋시대」의 개막과 더불어 전개될것으로 믿는다』고 말했다.

金장관은 이날저녁 서울新羅호텔에서 東西문화교류 국제학술대회에 참석한 각국대표단에게 환영만찬을 베풀며 연설하는 자리에서 이같이말하고『太平洋지역이야말로 무한한 저력과 개발의 가능성을 자니고있으며 풍부한 인적·물적 자원을 보존하고있는 인류의 寶庫라 하지 않을수 없으며 따라서 고도의 기술을 소유하고 있는 나라와 근면하고 우수한 일손을갖추고있는 나라들이 협조적인 조화를 이루어나갈때 이지역의 풍부한 자원은 효과적으로 개발되며 인류의 발전과 복지증진을 기할수있게될것』이라고 강조했다.

金장관은 문화적배경은 다르다하더라도 太平洋 연안국가들이 이지역을중심으로더욱 활발히 東西문화의 교류와상호보완관계를 촉진하여 훌륭한 조화를 이루어나간다면그 속에서 인류가 당면하고있는 위기를 극복해나갈수있는 슬기와 예지를 발휘할수있다고 확신한다』고 말하고『그렇기 和의연대」는 곧위대한 太平洋시대의 개막을의미한다』고 말했다.

1979年8月8日
한 국 일 보

本社來訪

▲崔完福씨(韓國外國語大學學長)▲朴命錫씨(東西文化센터韓國同窓會會長)柳在浩(東西文化센터本部同窓事務局長) 東西學術會議終了

▲金聖鎭씨(국회의장首席비서관·國內擔當) ▲姜致遠씨(同·國際擔當) 신임人事

조 선 일 보
西紀 1979年 8月 9日

本社來訪

▲崔完福씨(한국외국어대학 학장)▲朴命錫씨(東西文化센터韓國同窓會會長)▲柳在浩씨(東西文化센터本部同窓사무국장) 東西國際學術會議 마치고▲裵奎聖씨(韓瑞食品株式會社代表理事社長)신임

西紀 1979年 8月 4日 조 선 일 보

하와이 東西 文化센터 국제 학술회의 産婆役 柳在浩씨

美洲밖의 첫大會 서울開催에 뜻

韓國文化交流 촉진 계기

상호 理解증진에 큰기여

응접실

『韓國外國語大가 주관하고, 미국 하와이에 있는 東西문화센터의 한국 동창회가 주최하여 2일 부터 6일까지 서울에서 열리고 있는 東西문화 국제학술대회및 총회는 국제간의 상호이해 증진등 여러가지면에서 의의가 큰 모임이라고 생각합니다.』

이번 대회의 한국개최와 진행을 위해 산파역할을 맡아온 柳在浩씨 (하와이 東西문화센터 전체동창회 사무국장·사진)는 우선 이같은 대규모국제대회가 美洲지역 이외의 나라에서는 처음으로 우리나라에 유치되어 열리고 있다는 점을 높이 평가하고 싶다고 말했다.

『77년 하와이에서 이 대회가 최초로 열렸읍니다. 그때 미국밖의 아시아太平洋지역에서 이런 대회가 열리면 더욱 뜻이 클것이라는 의견이 제시됐었읍니다. 이에따라 한국동창회장 朴命錫교수(外國語大)가 崔完福학장(外國語大)의 지원을 받아 1년6개월간의 노력끝에 한국유치를 성공시킨것입니다. 문[illegible]부와 국제문화협회의 도움도 컸지만, 주머니를 털어 기만원씩 헌금한 한국 동창들의 협조는 더욱 대단한 힘이 되어주었읍니다.』

이번 대회에는 20여개국으로부터 1백50명의 외국학자와 1백여명의 국내학자가 참가하고 있다. 인도네시아 쌈 라투랑지大總長 와오로 엔토, 필리핀 산토토머스大 대학원장 카르멘 카나피, 하와이州교육위원 마리온 슈더즈, 東西문화센터總長 에베렛트 크라이언스, 國務부총장 제리 창, 同연구문제연구소장 朝莉濟박사등 국제학계의 거물들도 다수참가하고 있다고 柳씨는 밝혔다.

『대회에서는 정치 경제 역사 사회 언어및 문학등 여러분야에 걸쳐 지역연구를 통한 東西의 상호 이해 문제가 연구 토론되고 있어요. 18편의 논문이 발표됩니다.』

柳씨는 대회자체의 의의로 ①東西문화의 교류확대 ②회의 참석외국인들의 한국에 대한 이해 증진 ③동서문화센터 출신 동창간의 친목및 협조 신장등을 꼽았다.

『東西문화센터는 1960년 미국議會에 의하여 설립, 하와이에 본부를 두고있읍니다. 세계가 당면하고 있는 문제를 각국의 「두뇌」들이 공동연구를 통하여 해결하도록 이끌어가며 주관하고 있는 기관입니다. 미국과 아시아-태평양 여러나라간의 우호관계와 상호이해를 추진하는 것도 목표중의 하나지요. 이를 위해 각국의 학자 및 사회여러분야의 전문가를 을 초빙, 교육과 연수를 시키고 있읍니다.』

세계 각국으로부터 東西文化센터의 각종계획에 참여한 졸업생은 2만5천여명. 이중 한국인은 1천여명이 참가했고 그 가운데 1백50명이 박사학위를 받았다고 柳씨는 밝혔다.

『이번 국제대회를 계기로 동서문화교류계획에 한국의 더 큰 참여가 있게될것으로 확신합니다.』

THE EAST-WEST CENTER—officially known as the Center for Cultural and Technical Interchange Between East and West—is a national educational institution established in Hawaii by the U.S. Congress in 1960 to promote better relations and understanding between the United States and the nations of Asia and the Pacific through cooperative study, training, and research. The Center is administered by a public, nonprofit corporation whose international Board of Governors consists of distinguished scholars, business leaders, and public servants.

Each year more than 1,500 men and women from many nations and cultures participate in Center programs that seek cooperative solutions to problems of mutual consequence to East and West. Working with the Center's multidisciplinary and multicultural staff, participants include visiting scholars and researchers; leaders and professionals from the academic, government, and business communities; and graduate degree students, most of whom are enrolled at the University of Hawaii. For each Center participant from the United States, two participants are sought from the Asian and Pacific area.

Center programs are conducted by institutes addressing problems of communication, culture learning, environment and policy, population, and resource systems. A limited number of "open" grants are available to degree scholars and research fellows whose academic interests are not encompassed by institute programs.

The U.S. Congress provides basic funding for Center programs and a variety of awards to participants. Because of the cooperative nature of Center programs, financial support and cost-sharing are also provided by Asian and Pacific governments, regional agencies, private enterprise and foundations. The Center is on land adjacent to and provided by the University of Hawaii.

1777 East-West Road
Honolulu, Hawaii. 96848